



E V P H V E S.
THE ANATOMY
OF WIT.

Very pleasant for all Gentlemen to
reade, and most necessarie to
remember.

VVherein are contained the delights
that Wit followeth in his youth, by the plea-
santnesse of loue: and the happinesse he rea-
peth in age, by the perfectnesse of
wisedome.

By Iohn Lylie, Maister
of Art.

Corrected and augmented.

AT LONDON,
Printed by I. Roberts for Gabriell
Cawood, dwelling in Paules
Churchyarde.

THE ANATOMY
OF THE
EYES

Very plain for all Countries to
read, and most profitable to
the Student.

Wherein are contained the
truest and most perfect
Description of the
Structure of the
Eye, by the
Author.

By John W. W. W.
of the

University of

London

Printed by J. Roberts for
C. Wood, dwelling in
Church-lane



To the Right Honourable my verie
good Lorde and Maister, Sir *William West*,
Knight, Lord de la *VVarre*: Iohn Lylie wisheth
long lyfe, with increase of Honor.

(. . .)



PARRHASIVS drawing the counterfaite of He-
len (Right Honourable) made the attire of her head
loose, who beeing demaunded why hee did so, aun-
swered, shee was loose. Vulcan was painted curiously,
yet with a plot foote, Læda cunningly, yet with
her black hayre. Alexander hauing a skarre in his
cheeke, held hys finger ypon it, that Apelles might not paint it, A-
pelles painted him with his finger cleauing to his face, why quoth A-
lexander, I layd my finger on my skarre because I would not haue
thee see it, yea (said Apelles) and I drewe it there because none els
should perceiue it, for if thy finger had bene away, eyther thy skar
would haue bene seene, or my Art misliked: whereby I gather, that
in all perfect works, as well the fault as the face is to be shewen. The
fairest Leopard is made with his spottes, the finest cloth with his list,
the smoothest shooe with his last. Seeing then that in euery counter-
faite, as well the blemish as the beautie is coloured, I hope I shall not
incurre the displeasure of the wise, in that in the discourse of Euphu-
es, I haue as well touched the vanities of his loue, as the verities of his
life. The Persians, who aboue al other kings most honored Cyrus, cau-
sed him to be engrauen as well with his hooked nose, as his high for-
head. Hee that loued Homer best, concealed not his flattering, and
he that praised Alexander most, bewrayed his quaffing. Dimonides
must haue a crooked shode for his wrie foote, Damocles a smooth
glove for his straight hand.

For as euery Painter that shadoweth a man in all parts, giueth e-
uery peece a iust proportion, so he that decyphereth the qualities of
the minde, ought as well to shew euery humor in his kinde, as the o-
ther doth euery part in his colour. The Surgion that maketh the A-

The Epistle Dedicatorie.

anatomie, sheweth as well the muscles in the heele, as the vaines of the hart. If then the first sight of Euphues shall seeme too light to bee read of the wise, or too foolish to bee regarded of the learned, they ought not to impute it to the iniquitie of the Authour, but to the necessity of the History. Euphues beginneth with loue, as allured by wit, but endeth not with lust, as bereft of wisdom. He wooeth women prouoked by youth, but weddeth not himselfe to wantonnesse, as pricked by pleasure. I haue set downe the follies of his wit without breach of modesty, and the sparks of his wisdom without suspicion of dishonestie. And certes I thinke there be moe speeches which for grauitie will mislike the foolish, then vnseemely tearmes, which for vanitie may offend the wise. VVhich discourse (right Honourable) I hope you will the rather pardon for the rudenes, in that it is the first, and protect it the more willingly if it offende, in that it may bee the last.

It may be that fine wits will desant vpon him that hauing no wit, goeth about to make the Anatomie of wit; and certainly theyre iesting in my minde, is tollerable. For if the Butcher should take vpon him to cut the Anatomie of a man, because hee hath skill in opening an Oxe, he would proue himselfe a Calfe; or if the Horseleach would adventure to minister a potion to a sicke patient, in that hee hath knowledge to giue a drench to a diseased Horse, he would make himselfe an Asse. The Shoemaker must not goe about his latchet, nor the Hedger meddle with any thing but his bill. It is vnseemely for the Painter to feather a shaft, or the Fletcher to handle the pensill. All which things make most against mee, in that a foole hath intruded himselfe to discourse of wit; but as I was willing to commit the fault, so am I content to make amends. Howsoeuer the case standeth, I looke for no prayse for my labour, but pardon for my good will: it is the greatest reward that I dare aske, and the least that they can offer, I desire no more, I deserue no lesse. Though the stile nothing delight the dainty eare of the curious lister, yet will the matter recreate the minde of the curteous Reader; the varietie of the one will abate the harshnes of the other. Things of greatest profit are sette forth with least price, where the Vine is neate there needeth no Iuie-bush, the right Corrall needeth no colouring, where the matter it selfe bringeth credite, the man with his glose winneth sinall commendation. It is therefore inee thinketh, a greater shew of a pregnant wit, then perfect wisdom, in a thing of sufficient excellencie, to vse superfluous eloquence,

THE Epistle Dedicatorie.

quence. VVe commonly see that a blacke ground doth best beseeine a white counterfaite, & Venus according to the iudgement of Mars, was then most amiable, when she sat close by Vulcan. If these things be true which experience trieth, that a naked tale doth most truly set forth the naked truth, that where the countenance is faire, there neede no colours, that painting is meete for ragged walls then fine Marble, that Veritie then shineth most bright, when shee is in least brauerie, I shall satisfie mine owne minde though I cannot feed their humors, which greatly seeke after those which list the finest Meale, and beare the whitest mouthes. It is a world to see howe Englishmen desire to heare finer speech then their language will allow, to eate finer bread then is made of wheate, or weare finner cloth then is made of woll; but I let passe their fineness, which can no way excuse my folly. If your Lordship shall accept my good will, which I haue alwaies desired, I will patiently beare the ill will of the malicious, which I neuer deserued.

Thus committing thys simple Pamphlet to your Lordships Patronage, and your Honour to the Almightyes protection; for the preferuation of the which, as most bounden, I will pray continually, I end.

Your Worships seruant to
command, John Lyke.

A 3

Howell

TO THE GENTLE- men Readers.

I Was driven into a quandarie Gentlemen, whether I might send this my Pamphlet to the Printer, or to the Reader: I thought it too badde for the Presse, and too good for the packe, but seeing my folly in writing to bee as great as others, I was willing my fortune should bee as ill as anyes. Wee commonly see the Booke that at Easter lyeth bound on the Stationers stall, at Christmasse to be broken in the Haberdashers shop, which sith it is the order of proceeding, I am content this Sommer to have my dooings read for a toy, that in Winter they may be readie for trash. It is not strange when as the greatest wonder lasteth but nine dayes, that a newe worke should not endure but three moneths. Gentlemen vse bookes as Gentlewomen handle theyr flowers, who in the morning stick them in theyr beads, and at night strewe them at theyr beeles. Cherries bee fulsome when they be thorow ripe, because they be plenty, and Bookes be stale when they be printed, in that they be common. In my minde Printers and Taylers are chiefly bound to pray for Gentlemen, the one hath so many fantasies to print, the other such sundry fashions to make, that the pressing yron of the one is neuer out of the fire, nor the Printing-presse of the other at any time lyeth still. But a fshion is but a dayes wearing, and a Booke but an howers reading. Which seeing it is so, I am of the Shoemakers minde, who careth not so the shoe holde the plucking on, nor I, so my labours last the running owner. Hee that commeth in print because he would bee knowne, is like the foole that commeth into the Market because he would be seene. I am not he that seeketh praise for his labour, but pardon for his offence, neyther doe I sette forth this for any deuotion in Print, but for duty which I owe to my Patron. If one write neuer so well, he cannot please all, and write he neuer so ill, he shall please some. Fine heads will picke a quarrell with me, if all be not curious, and flatterers a thanke if any thing be currant: but this is my minde, let him that findeth a fault amend it, and him that liketh it, vse it. Enuie braggeth, but draweth no blood: the malicious haue more minde to quip, then might to cut. I submit my selfe to the iudgement of the wise, and little esteeme the censure of ffoles: the one will bee satisfied with reason, the other are to be answered with silence. I know Gentlemen wil find no fault without cause, and beare with those that deserue blame: as for others, I care not for theyr iests, for I neuer meant to make them my ludges.

Farewell.



To my very good friends, the Gentle-
men Schollers of Oxford.



There is no priuiledge that needeth a pardon, nei-
ther is there any remission to be asked; where a
commission is graunted. I speake this Gentle-
men, not to excuse the offence which is taken,
but to offer a defence where I was mistaken. A
clere conscience is a sure Carde, truth hath the prerogative to
speake with plainnesse, and the modestie to beare with pati-
ence. It was reported of some, and beloued of many, that in
the education of Ephoebus, where mention is made of Uniuers-
ities, that Oxford was too much either defaced or defamed. I
know not what the enuious haue picked out by malice, or the
curious by wit, or the guilty by their owne galled consciences,
but this I say, that I was as farre from thinking ill, as I finde
them from iudging well. But if I should goe about to make a-
mends, I were then faulty in somewhat amisse, and should shew
my selfe like Apelles Pzentice, who conetng to mend the nose,
marred the cheeke: and not vnlike the foolish Diar, who ne-
uer thought his cloth black vntill it was burned. If any fault
be committed, impute it to Euphues, who knew you not, not to
Lylie who hates you not. Yet may I of all the rest most con-
demne Oxford of vnkindnesse, of vice I cannot, who seemed to
weane me befoze shee brought me forth, and to giue mee bones
to gnawe, befoze I could get the teate to suck. Wherein shee
played the nice Mother, in sending mee into the Countrie to
nurse, where I tired at a dry breast thre yeeres, and was at the
last inforced to weane my selfe. But it was destinie, for if I
had not bene gathered from the tree in the bud, I should being
blowne

To the Gentlemen Schollers &c.

Whome haue penced a blast: and as good it is to be an adde Egg,
as an idle Bird.

Euphues at his arrivall I am assured will victoe Oxford,
where he wil either recant his sayings, or renue his complaints,
he is now on the seas, and how he hath been tossed I know not,
but whereas I thought to receiue him at Dover, I must meeete
him at Hampton. Nothing can hinder his comming but death,
neither any thing hasten his departure but unkindnes.

Concerning my selfe, I haue alwayes thought so reuerent-
ly of Oxford, of the Schollers, and of the manners, that I see-
med to be rather an Idolatrer then a blasphemier. They that
invented this toy were unwise, and they that reported it un-
kind, and yet none of them can proue me dishonest. But sup-
pose I glanced at some abuses, did not Jupiters Egge bying
forth as well Helen a light huswife in earth, as Castor a light
starre in heauen? The Estrich that taketh the greatest pride in
her feathers, picketh some of the worst out, and burneth them.
There is no Tree but hath some blast, no countenaunce but
hath some blemish: and shall Oxford then be blamelesse? I
wish it were so, but I cannot think it is so. But as it is it may
be better, and were it badder, it is not the worst. I think there
are few Uniuersities that haue lesse faults then Oxford, many
that haue more, none but haue some. But I commit my cause
to the consciences of those that eyther know what I am, or can
gesse what I should be, the one will answer themselves in con-
struing friendlie, the other if I knew them, I woulde satisfie
reasonably.

Thus loth to incur the suspicion of unkindnes in not telling
my minde, and not willing to make any excuse where there
need no amends, I can neither craue pardon, least I should con-
fesse a fault, nor conceale my meaning, least I shold be thought
a foole. And so I end, yours assured to vse.

John Lylie.



EVPHVES.

There dwelt in Athens a young Gentleman of great patrimonie, and of so comlie a personage, that it was doubted whether he were moze bound to Nature for the liniaments of his person, or to Fortune for the increase of his possessions. But Nature impatient of comparisons, and as it were disdainig a companion or copartner in her working, added to this comlinesse of his body, such a sharpe capacitie of minde, that not onely she proued Fortune counterfait, but was halfe of that opinion, that she herselfe was onely currant. This young Gallant of moze wit then wealth, and yet of moze wealth then wisdom, seeing himselfe inferiour to none in pleasant conceits, thought himselfe superiour to all in honest conditions, insomuch that he thought himselfe so apt to all things, that hee gaue himselfe almost to nothing, but practising of those things commonly, which are incident to these sharpe wits, fine phrases, smooth quips, merry taunts, vsing iesting without meane, and abusing mirth without measure. As therfore the sweetest Rose hath his prickles, the finest Meluet his bzaeke, the finest floure his bran, so the sharpest wit hath his wanton will, and the holiest heade his wicked way. And true it is, that some men wryte, and most men beleue, that in all perfect shapes, a blemish bringeth rather a liking euery way to the eyes, then loathing any way to the minde. Venus had her mole in her cheek, which made her moze amiable: Helen her scarre in her chin, which Paris called Cos Amoris, the Whetstone of loue: Aristippus his wart, Licurgus his wen: So likewise in the disposition of the minde,

23.

either

Euphues.

eyther vertue is ouer shadowed with some vice, or vice ouer-
cast with some vertue. Alexander valiant in warre, yet giuen
to wine. Tully eloquent in his gloses, yet baine-gloziqus. Sa-
lomon wise, yet too too wanton. Dauid holy, but yet an homici-
de. None more wittie then Euphues, yet at the first none
more wicked. The freshest cullours soonest fade, the keenest
Razor soonest turneth his edge, the finest cloth is soonest eaten
with the Mothes, and the Cambricke sooner stained then the
course Canuas: which appeared well in this Euphues, whose
wit being like Waxe, apt to receiue any impression, and bea-
ring the head in his owne hande, either to vse the reine or the
spurre, disdaining counsaile, leauing his Country, loathing his
old acquaintance, thought eyther by wit to obtaine some Con-
quest, or by shame to abide some conflict: who preferring fan-
cie befoze friends, and his present humoz befoze honoz to come,
layde reason in water being too salt for his taste, and followed
vnbzideled affection most pleasant for his tooth.

When Parents haue more care how to leaue their children
wealthy then wise, and are more desirous to haue them main-
taine the name then the nature of a Gentleman: when they
put golde into the hands of youth, where they should put a rod
vnder their girdle, when in stead of alwe they make them pass
grace, and leaue them rich executozs of goods, and pooze execu-
tozs of godlinesse: then it is no meruaile, that the sonne being
left rich by his Fathers will, become retchlesse in his owne
will. But it hath been an old said saw, and not of lesse trueth
then antiquitie, that wit is the better if it be the dearer bought,
as in the sequell of this hystorie shall most manifestlie appeare.

It happened this young impe to arriue at Naples. (a place
of more pleasure then profit, and yet of more profit then pittie)
the verie walls and windowes whereof, shewed it rather to be
the Tabernacle of Venus, then the Temple of Vesta. There
was all things necessarie and in readinesse, that might eyther
allure the minde to lust, or entice the hart to follie: a Court
more meet for an Atheist then for one of Athens: for Ouid then
for Aristotle: for a gracelesse Louer, then for a godly liuer:
more

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more fitter for Paris then Hector, and meeter for Flora then Diana. Heere my youth (whether for wearinesse he could not, or for wantonnesse he would not goe anie farther) determined to make his abode: whereby it is evidently seene, that the flattest Fish, swalloweth the delicatest baite, that the highest soaring Hawke traineth to the lure, and that the wittiest braine is enueigled with the suddaine view of alluring vanities. Heere he wanted no companions, which courted him continually with sundry kindes of deuises, whereby they might soake his purse to reape commoditie, or sooth his person to winne credite: for hee had guests and companions of all sorts.

There frequented to his lodging, as wel the Spider to suck poyson of his fine wit, as the Bée to gather Honnie: as wel the Drone as the Dove: the Foxe as the Lambe: as well Damocles to betray him, as Damon to be true to him. Yet he behaued himselfe so warilie, that he singled his game wisely. Hee could easily discerne Apollos musick from Pan his pype, and Venus beautie from Iuno's brauerie, and the faith of Lælyus from the flatterie of Aristippus: he welcommed all, he trusted none, hee was merry, but yet so warie, that neither the flatterer could take aduantage to entrap him in his talke, nor the wisest anie assuraunce of his friendship: Who beeing demaunded of one what Country-man hee was, he answered, what Country-man am I not? If I be in Creet, I can lye, if in Greece, I can lye: if in Italy, I can court it: If thou aske whose Sonne I am, I aske thee whose Sonne I am not. I can carouse with Alexander, abstaine with Romulus, eate with the Epicure, fast with the Stoike, sleepe with Endimion, watch with Chisippus, vsing these speeches and other like.

An olde Gentleman in Naples, seeing his pregnant wit, his eloquent tongue some-what taunting, yet with delight: his mirth without measure, yet not without wit: his sayings vain-glorious, yet pithie: beganne to bewaile his nurture, and to muse at his nature: being incensed against the one as most pernicious, and inflamed with the other as most pretious: for he well knew, that so rare a wit would in time, either breede

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an intollerable trouble, or bzing an incomparable treasure to the Common-weale: at the one he greatly pittied, at the other hee reioyced.

Having therfore gotten opportunitie to communicate with him his minde, with watric eyes, as one lamenting his wantonnesse, and smiling face, as one louing his wittinesse, encountered him on this manner.

Young Gentleman, although my acquaintance be small to intreate you, and my authoritie lesse to commaund you, yet my good will in giuing you good counsaile, should induce you to beleeue mee: and my hoarie haire (Embassadors of experience) enforce you to follow mee: for by howe much the more I am a Stranger to you, by so much the more you are beholding to mee: hauing therfore good opportunitie to vtter my minde, I mean to be importunate with you to followe my meaning. As thy birth doth shewe the expresse and liuely Image of gentle blood, so thy bzinging vp seemeth to me to be a great blot to the lineage of so noble a brute: so that I am enforced to thinke, that eyther thou diddest want one to giue thee good instructions, or that thy Parents made thee a wanton with too much cockering: eyther they were too foolish in vsing no discipline, or thou too forward in reiecting their doctrine: either they willing to haue thee idle, or thou wilfull to be ill employed. Did they not remember that which no man ought to forget, that the tender youth of a chylde is like the tempering of newe Ware, apt to receiue anie forme? Hee that will carry a Bull with Milo, must vse to carrie him a Calf also: hee that coueteth to haue a straight tree, must not bow him being a twig.

The Potter fashioneth his clay when it is soft, and the Sparrow is taught to come when he is young: As therfore the yron beeing hote, receiueth any forme with the stroke of the Hammer, and keepeth it beeing cold for euer, so the tender witte of a chylde, if with diligence it bee instructed in youth, will with industrie vse those qualities in age. They might also haue taken example of the wise Husbandman, who in the fattest and most fertill ground, soweth Vempe before Wheate, a graine that

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that dyeth by the superfluous moisture, and maketh the soyle more apt for Corne : or of good Gardeners, who in their curious knots mire Hope with Time, as ayders the one to the other, the one beeing dry, the other moist : or of cunning Painters, who for theyr whitest worke cast the blackest ground, to make the picture more amiable.

If therefore thy Father had bene as wise a Husband-man as hee was a fortunate Husband, or thy Mother as good a husband wife, as shee was a happy Wife : if they had bene both as good Gardeners to keepe theyr knot, as they were grafters to bring forth such fruite : or as cunning Painters as they were happie Parents, no doubt they had sowed Vempe before Wheate, that is, discipline before affection : they had set Hope with Time, that is, manners with wit, the one to ayde the other : and to make thy dexteritie more, they had cast a blacke grounde for theyr white worke : that is, they had mixed threats with faire looks. But things past, are past calling againe : it is too late to shutt the Stable doore when the Steed is stolne : the Troyans repented too late when theyr Towne was spoiled : yet the remembrance of their former follies, might breed in thee a remorse of conscience, and bee a remedy against further concupiscence. But now to thy present time.

The Lacedemonians were wont to shewe theyr children drunken men, and other wicked men, that by seeing theyr filth, they might shunne the like fault, and auoyde such vices when they were at the like state. The Persians to make theyr youth abhorre gluttony, would paint an Epicure, sleeping with his meate in his mouth, and horrible ouer-laden with Wine, that by the viewe of such monstrous sights, they might eschue the meanes of the like excesse. The Parthians to cause theyr youth to loathe the alluring traynes of Womens wiles and deceitfull inticements, had most curiously carued in their houses a young man blinde, besides whom was adioyned a Woman so exquisite, that in some mens iudgement, Pigmaliions Image was not halfe so excellent, having one hande in his pocket, as noting her theft, and holding a knife in the other hand to cut his throat.

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throat. If the sight of such bogle shapes caused a loathing of the like sinnes, then my good Euphues, consider theyr plight, and beware of thine owne perrill. Thou art here in Naples a young sojourner, I an old Senio: thou a stranger, I a Cittizen: thou secure, doubting no mishap, I sorrowfull dreading thy misfortune. Here maist thou see that which I sigh to see: drunken sottes wallowing in euery corner, in euery Chamber, yea, in euery Channell. Here mayst thou behold that which I cannot without blushing behold, nor without blubbering vtter: those whose bellies be theyr Gods, who offer theyr goods a sacrifice to theyr guttes: Who sleepe with meate in their mouthes, with sinne in their harts, and with shame in their houses. Heere, yea, here Euphues maist thou see, not the carued visard of a lewd Uelman, but the incarnate visage of a lasciuious wanton: not the shadow of loue, but the substance of lust. My hart melteth in drops of blood, to see an Harlot with the one hand rob so many Coffers, and with the other torippe so many Cozses. Thou art here amidst the pykes, betwene Scylla and Carybdis, ready if thou shunne Syrtes, to sink into Semphlegades. Let the Lacedemonian, the Persian, the Parthian, yea, the Neapolitan, canse thee rather to detest such villanie at the sight and view of theyr vanitie. Is it not farre better to abhorre sinnes by the remembrance of others faultes, then by repentance of thyne owne follies? Is not he accounted most wise, who other mens harmes do make most warie?

But thou wilt happily say, that although there bee manie thinges in Naples to bee iustly condemned, yet are there some thinges of necessity to be commended: and as thy wil doth leane to the one, so thy wit would also embrace the other. Alas Euphues, by how much the moze I see the high climbing of thy capacitie, by so much the moze I feare thy fall. The fine Chziwall is sooner crazed then the hard Marble: the greenest Wäch burneth faster then the dryest Dake: the fairest like is soonest soyled: and the sweetest Wine turneth to the sharpest Vinegar. The Pestilence doth most risest infect the clearest complexion, and the Caterpillar cleaueth vnto the ripest fruite: the most
delicate

Euphues.

delicate wit is allured with small enticement vnto vice, and most subiect to yeld vnto vanity. If therefore thou doe but harken to the Syrens thou wilt be enamoured: if thou haunt their houses and places, thou shalt be enchanted. One drop of poyson infecteth the whole tunne of wine: one leafe of Coliquinrida marreth and spoyleth the whole potte of pottage: one yron mole defaceth the whole peece of Lawne.

Discend into thine owne conscience, and consider with thy selfe the great difference betweene staring and starke blind, wit and wisdom, loue and lust: be merry, but with modestie: be sober, but not too sullen: be valiant, but not too ventrous. Let thy attyre be comly, but not costly: thy dyet wholesome, but not excessive: vse pastime as the word importeth, to passe the time in honest recreation. Distrust no man without cause, neyther be thou credulous without prooffe: be not light to follow euery mans opinion, nor obstinate to stande in thine owne conceit. Serue God, loue God, feare God, and God will so blesse thee, as eyther thy hart can wish, or thy friends desire: and so I end my counsel, beseeching thee to begin to follow it. Thys old Gentleman hauing finished his discourse, Euphues began to shape him an aunswere in thys sort.

Father and friend, (your age sheweth the one, your honesty the other) I am neyther so suspitious to mistrust your good will, nor so sottish to mislike your good counsaile, as I am therefore to thanke you for the first, so it stands mee vpon to thinke better of the latter: I meane not to cauill with you as one loning Sophistrie, neyther to controule you, as one hauing superiortie, the one would bring my talke into the suspicion of fraude, the other conuince mee of folly. Whereas you argue I knowe not vpon what probabilities, but sure I am vpon no prooffe, that my bringing by should be a blemish to my birth, I aunswere and sweare to that, you were not therein a little ouer-shot, eyther you gaue too much credite to the report of others, or too much liberty to your owne iudgement: you conuince my Parents of pœuillnesse in making me a wanton, and mee of lewdnes in rejecting correction. But so many men, so many mindes, that may seeme

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in your eye odious, which in anothers eye may bee gracions. Aristippus a Philosopher, yet who more courtlie? Diogenes a Philosopher, yet who more carterlie? Who more popular then Plato, retayning alwaies good companie? Who more enuious then Tymon denouncing all humane societie? Who so seuer as the Stoicks, which like Rocks are moued with no melodie? Who so seuer as the Epicures, which wallowed in all kinde of licentiousnes?

Though all men be made of one mettell, yet they be not all cast in one molde: there is framed of the selfe-same clay as well the Tile to keepe out water, as the Pot to containe liquor: the Sunne doth harden the dyt and melt the Clare, fire maketh the gold to shine, and the straw to smother: Persuances doth refresh the Dove, and kill the Beetle, and the nature of the man, disposeth that consent of the manners. Now, whereas you seemed to lone my nature and loath my nurture, you betray your owne weakenes, in thinking that nature may any waies be altered by education: and as you haue ensamples to confirme your pretence, so haue I most euident and infallible arguments to serue for my purpose. It is naturall for the Vine to spread, the more you seeke by Art to alter it, the more in the ende you may augment it. It is proper for the Palme-tree to mount, the heavier you load it, the higher it sprouteth. Though yron be made soft with fire, it returneth to his hardnes: though the Fawlcen be reclaimed to the fist, shee retireth to her haggardnesse: the whelp of a Mastiffe will neuer be taught to retriue the Partridge: education can haue no shew, where the excellencie of Nature doth beare sway. The sillie Horse will by no manner of meanes be tamed: the subtile Foxe may well be beaten, but neuer broken from stealing of his pray. If you pound Spices, they will smell the sweeter: season the Wood neuer so well, the Wine shall taste of the Caske: plant and translate the Crabbe-tree, where, and whensoever it please you, and it will neuer beare sweet Apple, vnlesse you graft it by Art, which nothing toucheth Nature. Infinite and innumerable were the examples I could alleadge and declare to confirme the force of Nature,

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Nature, and confute these your vaine and false forgeries, were not the repetition of them needlesse, hauing shewed sufficient, or bootlesse, seeing those alleadged will not perswade you. And can you bee so vnnaturall, whom Dame Nature hath nourished and brought vp so many yeeres, to repine as it were against Nature.

The similitude you rehearsed of the Waxe, argueth your waxing and melting braine, and your example of the hote and hard yron, sheweth in you but colde and weake disposition. Do you not knowe that which all men doe affirme and know, that blacke will take no other colour? That the stone Abeston being once made hote, will neuer after become colde? That fire cannot be forced downeward? That Nature will haue course after kinde? That euery thing will dispose it selfe according to Nature? Can the Ethiopian change or alter his skinne? or the Leopard his hiewe? Is it possible to gather Grapes of thornes, or Figges of Thistles, or cause any thing to striue against Nature?

But why goe I about to prayse Nature, the which as yet was neuer any Impe so wicked and barbarous, any Turke so vile and brutish, any beast so dull and sencelesse, that could, or would, or durst dispraise, or contemne? Doth not Cicero conclude and allow, that if wee follow and obey Nature, wee shall neuer erre? Doth not Aristotle alleadg and confirme, that Nature frameth or maketh nothing in anie poynt rude, vaine, or vnperfect.

Nature was had in such estimation and admiration among the Heathen people, that shee was reputed for the onely Goddess in Heauen. If Nature then haue largelie and bountifullie indued mee with her gifts, why deeme you me so vntoward and gracelesse? If she haue dealt hardly with me, why extoll you so much my birth? If Nature beare no sway, why vse you this adulation? If Nature worke the effect, what booteth anie education? If Nature be of strength or force, what auailleth discipline or nurture? If of none, what helpeth Nature? But let these sayings passe, as knowne euidently, and graunted to bee

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true, which none can or may denie, vnlesse he be false, or that he be an enemy to humanitie.

As touching my residence and abiding heere in Naples, my youthlie affections, my sports and pleasures, my pastimes, my common dalliance, my delights, my resort & companie which daily vse to visite me, although to you they breed moze sorrowe and care, then solace and comfort, because of your crabbed age, yet to me they bring moze comfort and ioy, the care and griefe, moze blisse then bale, moze happinesse then heavinesse, because of my youthfull gentlenesse. Cyther you would haue all men olde, as you are, or els you haue forgotten that you your selfe were young, or euer knewe young dayes: cyther in your youth, you were a verie vicious and vngodlie minded man, or now being aged, verie superstitious, and deuoute aboue measure.

But you no difference betweene the young flourishing Bay Tree, and the old withered Beech? No kinde of distinction betwixt the waring and the wayning of the Moone, and betwixt the rising and setting of the Sunne? Doe you measure the hote assaults of youth, by the colde skirmishes of age? whose yeeres are subiect to moze infirmities then our youth. Wee merry, you mellanchollie: we zealous in affections, you iealous in all your doings: you teastie for no cause, we hasty for no quarrell: you carefull, we carelesse: we bold, you fearefull: we in all points contrarie to you, and you in all poynts vnlike vs. Seeing therefore wee be repugnant each to the other in nature, would you haue vs alike in qualities? Would you haue one potion ministered to the burning feauer, and to the colde Palsey? One plaster to an olde issue, and a fresh wounde? One salve for all sores? One sauce for all meates? No, no, Eubulus, but I will yeld to moze, then cyther I am bound to graunt, or thou able to proue.

Suppose that which I will neuer beleue, that Naples is a cankered Stowe-house of all strife, a common Stewes for all Trumpets, the sink of shame, and the very Purse of all sinne: Shall it therefore follow of necessity, that all that are wooed of
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loue, should be wedded to lust? Will you conclude as it were Ex consequenti, that whosoener arriueth here, shall be intised to folly, and being inticed, of force shall be entangled? No, no, it is the disposition of the thought that altereth the nature of the thing.

The Sunne shineth vppon the dunghill, and is not corrupted, the Diamond lyeth in the fire and is not consumed: The Christall toucheth the Lead, and is not poisoned: The Birde Trochilus liueth in the mouth of the Crocodile, and is not spoiled: a perfect wit is neuer bewitched with lewdnesse, neyther entised with lasciuiousnesse.

Is it not common, that the Holme Tree springeth amidst the Beech? That the Iuie spreadeth vppon the hard Stones? That the soft feathered Wedde breaketh the hard Blade? If experience haue not taught you thys, you haue liued long and learned little: or if your moist braine haue forgotten the same, you haue learned much and profited nothing. But it may be that you measure my affections by your owne fancies, & knowing your selfe eyther too simple to rayse the siege by pollicie, or too weake to resist the assault by prowesse, you deeme me of as little wit as your selfe, or of lesse force: eyther of small capacite, or of no courage. In my iudgement Eubulus, you shall as soone catch a Hare with a Taber, as you shall perswade youth with your aged and ouer-woyne eloquence, to such severitie of lyfe, which as yet there was neuer Stoike in precepts so strict, neyther any in life so precise, but would rather allowe it in words, then follow it in works, rather talke of it then try it. Neyerther were you such a Saint in your youth, that abandoning all pleasures, all pastimes and delights, you would chose rather to sacrifice the first frutes of your life to vaine holines, then to youthly affections. But as to the stomack quatted with dainties, all delicats seeme queasie, and as he that surfeitteth with wine, bleseth after ward to allay with water: so these old huddles, hauing ouer-charged theyr gorges with fancie, account all honest recreation meere folly: and hauing taken a surfet of delight, seeme nowe to saour it with despight.

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Seeing therefore it is labour lost for mee to perswade you, and wind vainly wasted for you to exhort me, here I found you, and here I leaue you, hauing neither bought nor sold with you, but changed ware for ware. If you haue taken little pleasure in my reply, I am sure that by your counsaile I haue reaped lesse profit.

They that vse to steale Honnie, burne Hemlock to smoake the Bees from their Hives, and it may be, that to get some advantage of me, you haue vsed these smoakie arguments, thinking thereby to smoothe me, with the conceit of strong imagination. But as the Camelion though he hath most guts, draweth least breath, or as the Elder-tree, though hee be fullest of pith, is farthest from strength: so though your reasons seem inwardlie to your selfe some what substantiall, and your perswasions pithie in your owne conceit, yet being well weied without, they be shadowes without substance, and weake without force.

The Bird Taurus, hath a great voice, but a small bodie, the Thunder a great clap, but yet a little stone: the emptie vessell giueth a greater sound then the full Barrell. I meane not to applie it, but looke into your selfe, and you shall certainly finde it: and thus I leaue you seeking it, but were it not that my companie stae my comming, I woulde surelie help you to looke it, but I am called hence by my acquaintance.

Euphues hauing thus ended his talke departed, leauing this olde Gentleman in a great quandarie: who perceiuing that he was moze enclined to wantonnesse then to wisdom, with a deepe sigh, the teares trickling downe his cheekes, said: Seeing thou wilt not buy counsaile at the first hand good cheape, thou shalt buy repentance at the second hand at such vnreasonable rate, that thou wilt curse thy hard penny-worth, and banne thy hard hart. Ah Euphues, little dost thou know, that if thy wealth wast, thy wit will giue but small warmth, and if thy wit incline to wilfulnes, that thy wealth will do thee small good. If the one had been imployed to thrist, the other to learning, it had been hard to coniecture whether thou shouldest haue bene

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beene more fortunate by riches, or happy by wisdom, whether more esteemed in the Common-weale for wealth to maintaine warre, or for counsell to conclude peace. But alas, why doe I pittie that in thee, which thou seemest to praise in thy selfe? And so saying, he immediatlie went to his owne house, heavily bewailing the young mans unhappines.

Heere you may behold Gentlemen, howe lewdlie wit standeth in his owne light, how he deemeth no pennie good Siluer but his owne, preferring the blossome before the fruit, the budde before the flowre, the greene blade before ripe eare of corne, his owne wit before all mens wisdom. Neither is that geason, seeing for the most part, it is proper to all those of sharpe capacitie, to esteeme of themselves as most proper: if one bee hard in conceiuing, they pronounce him a dolte: if giuen to studie, they proclaim him a dunce: if merrie, a iester: if sadde, a Saint: if full of words, a sot: if without speech, a Cypher. If one argue with them boldlie, then is hee impudent: if coldlie, an innocent. If there be reasoning of Diuinitie, they crie, Quæ supra nos, nihil ad nos: if of humanitie, Sententias loquitur carnifex.

Heereof commeth such great familiaritie betwene the ripest wits, when they shall see the disposition the one of the other, the sympathie of affections, and as it were but a paire of shares to goe betweene their natures: one flattereth another by his owne follie, and layeth cushions vnder the elbow of his fellow, when he seeth him take a nappe with fancie, and as their wit weasteth them to vice, so it forgeth them some feate excuse to cloake their vanitie.

Too much studie doth intoricate their bzaines, for (say they) although Iron the more it is vsed, the brighter it is, yet Siluer with much wearing doth waste to nothing: though the Cammock the more it is bowed the better it is, yet the Bowe the more it is bent and occupied, the weaker it waxeth: though the Camomill the more it is troden, and pressed down, the more it spreadeth, yet the Violet the oftner it is handled and touched, the sooner it withereth and decaieeth. Besides this, a fine wit, a

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sharp sence, a quicke vnderstanding, is able to attaine to more in a moment or a verie little space, then a dull & blockish head in a month. The Sieth cutteth farre better and smother then the Saw, the Ware yeldeth better and sooner to the Seale, then the Steele to the Stampe, the smooth and plaine Bech is easier to be carued then the knottie Bore. For neither is there anie thing but that hath his contraries.

Such is the Nature of those Nouises, that thinke to haue learning without labour, and treasure without trauaile, either not vnderstanding, or els not remembryng, that the finest edge is made with the blunt Whetstone, and the fairest iewel fashioned with the hard hammer. I goe not about (Gentlemen) to inueigh against wit, for then I were witlesse, but franklie to confesse mine owne little wit. I haue euer thought so superstitiouslie of wit, that I feare I haue committed Idolatry against wisdom: and if Nature had dealt so benefitally with me, to haue giuen mee anie wit, I should haue beene readier in the defence of it to haue made an Apologie, then any way to turne to Apostacie. But this I note, that for the most part they stand so on their Pantuffles, that they be secure in perills, obstinate in their owne opinions, impatient of laboꝝ, apt to conceiue wrong, credulous to beleue the worst, readie to shake of their olde acquaintance without cause, and to condemne them without colour: all which humoꝝ are by so much the more easier to be purged, by how much the lesse they haue festered the sinewes. But turne we againe to Euphues.

Euphues hauing sojourned by the space of two monthes in Naples, whether hee were moued by the curtesie of a young Gentleman named Philanius, or inforced by destinie: whether his pregnant wit, or the pleasant conceits wrought the greater liking of the minde of Eubulus, I know not for certaintie. But Euphues shewed such entere loue towards him, that hee seemed to make small account of any others, determining to enter into such an inuolable league of friendship with him, as neyther time by pece-meals should impart, neither fancie vtterlie dissolve, nor any suspicion infringe.

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I haue read (saith hee) and well I beleue it, that a friend is in prosperitie a pleasure, a solace in aduersitie, in greefe a comfort, in ioy a merrie companion, at all times another I, in all places the expresse image of mine owne person: insomuch, that I cannot tell whether the immortall Gods haue bestowed anie gift vpon mortall men, either more able or more necessary then friendship. Is there any thing in the worlde to bee reputed (I will not say compared) to friendship? Can any treasure in this transitorie pilgrimage, be of more value then a Friend? In whose bosome thou maist sleepe secure without feare, whom thou maist make partner of all thy secrets without suspition of fraude, and partaker of all thy misfortune without mistrust of flatering, who will account thy bale his bane, thy mishappe his miserie, the pricking of thy finger, the pearcing of his hart. But whether am I carried? Haue I not also learned, that one sheld eate a bushell of salt with him whom he meaneth to make his Friend: that tryall maketh trust: that there is falshood in friendship: and what then? Doth not the sympathie of maners make the coniunction of minds? Is it not a by-word, Like will to like? Not so common as comendable it is, to see young Gentlemen choose them such friends, with whom they may seeme being absent to be present: being a sunder, to be conuersant: being dead, to be alieue. I will therefore haue Philaurus to be my phere, and by so much the more I make my selfe sure to haue Philaurus, by howe much the more I viewe in him the liuely image of Euphues. Although there be none so ignozant that doth not know, neither any so impudent, that will not confesse friendship to be the icwell of humaine ioy: yet whosoever shall see thys amitie grounded vpon a little affection, will soon coniecture, that it will be dissolued vpon a light occasion: as in the sequell of Euphues and Philaurus you shall soon perceiue, whose hate loue quicklie became colde: For as the best Wine dooth make the sharpest Vinegar, so the deapest loue turneth to the deadliest hate. Who deserued the most blame in mine opinion is doubtfull, and so difficult, that I dare not presume to ggue verditte, For loue being the cause for which so many

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many mischiefs haue bene attempted, I am not yet perswaded whether of them was most to be blamed, but certainly neyther of them was blamelesse.

I appeale to your iudgement Gentlemen, not that I thinke any of you of the like disposition, able to decide the question, but bearing of deeper discretion then my selfe, are moze fit to debate the quarrell. Though the discourse of their friendship and falling out be some-what long, yet bearing some-what strange, I hope the delightfulness of the one, will attenuate the tediousnesse of the other.

Euphues had continuall access to the place of Philautus, and no little familiaritie with him, and finding him at convenient leysure, in these short tearmes following, unfolded his minde to him.

Gentleman and friend, the tryall I haue had of thy manners, cutteth off diuers tearmes which to another I would haue vsed in like manner. And sith a long discourse argueth folly, and delicate words incurre the suspicion of flatterie, I am determined to vse neither of them, knowing either of them to be of offence. Playing with my selfe the force of friendship by the effects, I studied euer since my first comming to Naples, to enter league with such a one, as might direct my steps being a stranger, and resemble my manners being a Scholler, the which two qualities, as I finde in you able to satisfie my desire, so I hope I shall finde a hart in you willing to accomplish my request. Which if I may obtaine, assure your selfe that Damon to his Pythias, Pylades to his Orestes, Tytus to his Gysippus, Theseus to his Pyrothous, Scipio to his Laetus, was neuer found moze faithfull, then Euphues will be to Philautus.

Philautus by how much the lesse he looked for this discourse, by so much the moze he liked it, for he saw all qualities both of body and minde in Euphues, vnto whom he replied as followeth.

Friend Euphues, (for so your talk warranteth me to tearme you) I dare neyther vse a long proceste, neither a louing speech, least unwittingly I should cause you to conuince mee of those things,

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things, which you haue already condemned. And verilie I am bold to presume vpon your curtesie, sith your owne selfe haue vsed so little curiositie: perswading my selfe, that my short answer will worke as great an effect in you, as your few words did in mee. And seeing we resemble (as you say) each other in qualities, it cannot be that the one should differ from the other in curtesie: seeing the sincere affection of the minde cannot bee expresseed by the mouth, and that no Art can vnfolde the entire loue of the hart, I am earnestly to beseech you not to measure the firmenesse of my faith, by the fewnesse of my wordes, but rather thinke, that the ouer-flowing waues of good will, leaue no passage for manie words. Triall shall proue trust: here is my hand, my hart, my lands and my life at thy commaundement. Thou maist well perceiue that I did beleue thee, that so soone I did loue thee: and I hope thou wilt the rather loue me, in that I did beleue thee.

Either Euphues and Philautus tooode in need of friendship, or were ordained to be friends, vpon so short warning to make so fine a conclusion, might seeme in mine opinion, if it continued, miraculous: if shaken off, ridiculous. But after many embracing and protestations one to another, they walkt to dinner, where they wanted neither meate, neither musicke, neither anie other pastime: and hauing banquetted, to digest their sweet confessions, they saunced all that after-noone: they vsed not onelie one boord, but one bedde, one booke, (if so be it they thought not one too manie.) Their friendship augmented euery day, insomuch that the one could not refraine the companie of the other, one minute: all things went in common betweene them, which all men accounted commendable.

Philautus being a Towne-bozne Childe, both for his owne countenance, and the great countenance which his father had while he liued, crept into credite with Don Ferardo. one of the cheefe Gouvernours of the Cittie, who although hee had a courtlie crew of Gentlewomen sojourning in his Pallace, yet his Daughter, heire to his whole reuenues, stained the beautie of them all: whose modest bashfulness, caused the other to

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looke wanne for enuie: whose Lillie cheekes dyed with a Vermillion redde, made the rest blushe for shame. For as the finest Rubie staineth the colour of the rest that be in place, or as the brightnesse of the Sunne dimmeth the Moone that shee cannot be discerned: so this gallant girle more faire then fortunate, and yet more fortunate then faithfull, eclipsed the beautie of them all, and changed their colours. Unto her had Philautus access, who wanne her by right of loue, and should haue woone her by right of Lawe, had not Euphues by strange Deuotion, broken the bands of marriage, and forbidden the banes of matrimonie.

It happened that Don Ferardo had occasion to goe to Venice, about certaine of his owne affaires, leauing his daughter the onelie Steward of his household, who spared not to feast her friend Philautus, with all kindes of delights and delicates, reseruing onely her honestie, as the chiefe stay of her honoz. Her Father being gone, shee sent for her friende to Supper, who came not as he was accustomed solitarilie alone, but accompanied with his friend Euphues. The Gentlewoman, whether it were for nicenesse, or for niggardnesse of curtesie, gaue him such a cold welcome, that he repented that he was come.

Euphues though he knewe himselfe worthe euerie way to haue a good countenance, yet could hee not perceiue her willing anie way to lende him a friendly looke. Yet least he should seeme to want iestures, or to be dashed out of conceit with her coy countenance, he addrest him to a Gentlewoman called Liua, vnto whom he vttered these speeches.

Faire Lady, if it be the guise of Italy to welcome strangers with strangenesse, I must needes say the custome is strange, and the Country barbarous: if the manners of Ladies be to salute Gentlemen with coyenesse, then I am enforced to think the Women void of curtesie to vse such welcome, and the men past shame that will come. But heereafter, I will either bring a stoole on mine arme, for an vnbidden guest, or a Wizard on my face, for a shamelesse Colloppe. Where-vpon, Liua replied in this manner.

Sir,

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Sir, our Country is ciuill, and our Gentlewomen are courteous, but in Naples it is counted a iest, at euery word to say, In faith you are welcome. As she was yet talking, Supper was sette on the boord: then Philaurus spake thus vnto Lucilla. Yet Gentlewomen, I was the bolder to bring my shadow with me (meaning Euphues) knowing that he should be the better welcome for my sake. Vnto whom the Gentlewoman replied: Sir, as I neuer when I saw you, thought that you came without your shadow, so now I cannot a little meruaile to see you so ouer-hotte, in bringing a new shadow with you. Euphues, though he perceiued her coy nip, seemed not to care for it, but taking her by the hand, said.

Faire Ladie, seeing the shade doth so often shield your beautie from the parching Sunne, I hope you will the better esteeme of the shadow: and by so much the lesse it ought to be offensive, by how much the lesse it is able to offend you, and by so much the more you ought to like it, by how much the more you vse to lie in it.

Well Gentleman, answered Lucilla, in arguing of the shadow, wee forgoe the substance: pleaseth it you therefore to sitte downe to Supper. And so they all sate downe: but Euphues fedde of one dish, which was before him, the beautie of Lucilla.

Where Euphues at the first sight was so kindled with desire, that almost he was like to burne to coales. Supper beeing ended, the order was in Naples, that the Gentlewomen would desire to heare some discourse, either concerning loue or learning. And although Philaurus was requested, yet hee posted it ouer to Euphues, whom he knew most fit for that purpose. Euphues being thus tyed to the stake by their importunate intreatie, began as followeth.

He that worst may, is alwaies enforced to hold the Candle, the weakest must stie to the wall, where none will, the deuill himselfe must beare the Crosse. But were it not Gentlewomen, that your lusts standes for law, I would borrow so much leaue, as to resigne my office to one of you, whose experience in

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loue hath made you learned, and whose learning hath made you so louelie : for me to intreate of the one being a nouice, or to discourse of the other being a trewant: I may wel make you wearie, but neuer the wiser, and giue you occasion rather to laugh at my rashnesse, then to like of my reasons : yet I care the lesse to excuse my boldnes to you, who were the cause of my blindness. And sith I am at mine owne choise, either to talke of loue or of learning, I had rather for this time be deemed an busythrift in reiecting profite, then a Stoicke in renouncing pleasure.

It hath bene a question often disputed, but neuer determined, whether the qualities of the minde, or the composition of the man, cause women most to like, or whether beautie or wit moue men most to loue. Certes, by howe much the more the minde is to be preferred before the body, by so much the graces of the one are to be preferred before the gyfts of the other, which if it be so, that the contemplation of the inward qualitie, ought to be respected more then the view of the inward beautie, then doubtlesse Women eyther doe or shoulde loue those best, whose vertue is best, not measuring the deformed man with the reformed minde.

The foule Toade hath a fayre stone in his heade : the fine Golde is founde in the filthie earth : the sweete kirkell lyeth in the harde shell : Vertue is harboured in the hart of him that most men esteeme misshape. Contrariwise, if we respect more the outward shape then the inward habite, good God, into how many mischiefes doe wee fall : Into what blindness are wee ledde : Doe we not commonly see, that in painted pots is hidden the deadliest payson : that in the greenest grasse is the greatest Serpent : In the clearest water the ugliest Toade : Doth not experience teach vs, that in the most curious Sepulcher, are inclosed rotten bones : That the Cypres tree beareth a faire lease, but no fruite : That the Ckrich carrieth faire feathers, but rancie flesh : Howe frantike are those Louers, which are carried away with the gay glistering of the fine face : the beautie whereof is parched with the Sunnes blaze, and chapped with

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with the Winters blast : which is of so short continuance, that it faueth befoze one perceiue it flourish : of so small profit, that it poysoneth those that possesse it : of so little value with the wise, that they account it a delicate baite with a deadly hooke : a swaete Panther with a deuouring paunch, a sower poyson in a siluer pot.

Heere I could enter into discourse of such fine Dames, as beeing in loue with their owne lookes, make such course account of their passionate Louers : so commonly, if they be adorned with beautie, they be strait laced, and made so high in the insteppe, that they disdain them most that most desire the. It is a world to see the doating of their Louers, and they dealing with them, the reuealing of whose subtill traines would cause mee to shedde teares, and you Gentlewomen, to shutte your modest eares. Pardon mee Gentlewomen, if I vnfold euery wile, and shew euery wrinkle of womens dispositiō. Two things doe they cause their seruants to vowe vnto them, secrecie and soveraintie : the one to conceale theyr inticing sights, by the other, to assure themselues of their onelie seruice. Again, but hee there : if I should haue waded anie farther, and sounded the depth of their deceit, I should either haue procured your displeasure, or incurred the suspicion of fraude : either armed you to practise the like subtiltie, or accused my selfe of perurie. But I meane not to offend your chaste myndes, with the rehearsall of their vnchaste manners, whose cares I perceiue to glow, and harts to be græued, at that which I haue already vttered : not that amongst you there be anie such, but that in your seere there should be anie such.

Let not Gentlewomen therefore make too much of theyr painted sheath, let them not be so curious in their owne conceits, or so currish to their loiall Louers. When the blacke Crows foote shall appeare in theyr eye, or the blacke Oxe tread on their foote, when their beautie shall be like the blasted Rose, their wealth wasted, their bodies woone, their faces wrinkled, their fingers crooked, who will like of them in their age, who loued none in their youth : If you will be cherished when you

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be olde, be curteous while you be young: if you looke for comfort in your hoarie haire, be not coy when you haue your golden locks: if you would be embraced in the waning of your bauerie, be not squeamish in the waning of your beautie: if you desire to be kept like the Rose when it hath lost his colour, smell sweet as the Rose doth in the bud: if you would be tasted for old Wine, be in the mouth a pleasant Grape: so shal you be cherished for your curtesie, comforted for your honestie, embraced for your amitie: so shall yee be preserved with the sweete Rose, and drunken with the pleasant Wine.

Thus farre I am bold Gentlewomen, to counsell those that be coy, that they weane not the web of their owne woe, nor spin the thred of their owne thraldome by their owne overthwartnesse. And seeing wee are euen in the bowels of loue, it shal not be amisse to examine whether man or woman be soonest allured, whether be most constant, the male or the female. And in this poynt I meane not to be mine owne caruer, least I should seme eyther to picke a thanke with Pen, or a quarrell with Women. If therefore it might stand with your pleasure (Mistres Lucilla) to giue your censure, I would take the contrary: for sure I am, though your iudgement be sound, yet affection will shadowe it.

Lucilla, seeing this pretence, thought to take aduantage of his large proffer, vnto whom she said. Gentleman, in mine opinion, Women are to be wonne with enerie winde, in whose seze, there is neither force to withstand the assaults of loue, neither constancie to remaine faithful. And because your discourse hath hetherto breedde delight, I am loth to hinder you in the sequel of your desires. Euphues perceiuing himselfe to be taken napping, answered as followeth.

Mistres Lucilla, if you speake as you thinke, these Gentlewomen present haue little cause to thanke you, if you cause mee to commend Women, my tale will be accounted a mere trifle, and your words the plaine truth: yet knowing promise to be debt, I will pay it with performance. And I would the Gentlemen here present, were as readie to credit my profe, as the Gentle

Euphues.

Gentlewomen are willing to heare their owne prayes : or I as able to ouer-come, as Mistres Lucilla would be content to be ouerthrowne. Howsoeuer the matter shall fall out, I am of the surer side : for if my reasons bee weake, then is our sexe strong : if forcible, then is your iudgment feeble : if I find truth on my side, I hope I shall for my wages winne the good will of Women : if I want prooffe, then Gentlewomen of necessitie you must yeeld to men. But to the matter.

Touching the yeelding to loue, albeit their harts seeme tender, yet they harden them like the stone of Sicilia, the which, the more it is beaten, the harder it is : for being framed as it were of the perfection of men, they be free from all such cogitations as may any way prouoke them to vncleannesse, insomuch as they abhorre the light loue of youth, which is grounded vpon lust, and dissolued vpon euery light occasion. When they see the follie of men turne to furie, their delight to doating, their affection to frenzie, when they see them as it were pine in pleasure, and to waxe pale through their owne peauishnes, theye sutes, their seruice, their letters, their labours, their loues, their liues same to them so odious, that they harden their harts against such concupiscence, to the ende that they might conuert them from rashnes, to reason : from such lewde disposition, to honest discretion.

Hereof it commeth that men accuse women of crueltie, because they themselues want ciuilitie : they account them full of wiles, in not yeelding to their wickednesse : faithlesse, for resisting their filthines. But I had almost forgot my selfe, you shall pardon mee Mistres Lucilla for this time, if thus abruptlie I finish my discourse : it is neither for want of good will, or lacke of prooffe, but that I feele in my selfe such an alteration, that I can scarce vtter one word : Ah Euphues, Euphues. The Gentlewomen were strooke into such a quandarie with this sodaine change, that they all changed colour. But Euphues taking Philautus by the hand, and giuing the Gentlewomen thankses for theyr patience and his repast, bad them all farewell, and went immediatly to their Chamber. But Lucilla who now began to
frie

Euphues.

trie in the flames of loue, all the companie being departed to their lodgings, entred into these tearmes and contrarieties.

Ah wretched wench Lucilla, how art thou perplexed? what a doubtfull fight dost thou feele betwene faith and faneie, hope and feare, confidence and concupiscence? O my Euphues, little dost thou know the sodaine sorrow that I sustaine for thy sweet sake, whose wit hath bewitched me, whose rare qualities hath depriued mee of mine olde qualitie, whose courteous behaviour without enriofitie, whose comlie feature without fault, whose filed speech without fraude, hath wrapped mee in this misfortune. And canst thou Lucilla be so light of loue in forsaking Philautus to lie to Euphues? Canst thou preferre a stranger before thy Countreiman, a starter before thy companion? Why, Euphues perhaps doth desire thy loue, but Philautus hath deserved it. Why, Euphues feature is worthy as good as I, but Philautus his sayth is worthy a better. I, but the latter loue is more seruent: I, but the first ought to be most faithfull. I, but Euphues hath greater perfection: I, but Philautus hath deeper affection. Ah fond wench, dost thou thinke Euphues will deeme thee constant to him, when thou hast bene vnconstant to his friend? Weneest thou that he wil haue no mistrust of thy faithfulnessse, when he hath had triall of thy sicklenes? Will he haue no doubt of thine honour, when thou thy selfe callest thine honestie in question? Yes, yes, Lucilla, well doth he know that the Glasse once crazed, will with the least clappe bee cracked: that t' e cloth which staineth with Milke, will soone loose his colour with Vinegar, that the Eagles wing will wast the feather, as wel of the Phenix as of the Pheasant: that she that hath been faithlesse to one, will neuer be faithfull to any. But can Euphues conuince me of flouting, seeing for his sake I brake my fidelity. Can he condemne mee of disloyaltie, when he is the onlie cause of my disliking? May he iustly condemne mee of treacherie, who hath his testimonie as triall of my good wil? Doth not he remember, that the broken bone once sette together, is stronger then euer it was? What the greatest blot is taken off with the Dominice: What though the Spider poyson the flie, the

Euphues.

She cannot infect the Bee: What although I haue beene light to Philautus, I may be lonelie to Euphues? It is not my desire, but his deserts that moueth my minde to his choice: neither the want of the like good will in Philautus, but the lack of the like good qualities that remooueth my fancie from the one to the other.

For as the Bee that gathereth Honey out of the weede, when she espieth the faire flowre, lieth to the sweetest: or as the kind Spaniell though he hunt after Birds, yet forsakes them to retrieve the Partridge: or as wee commonly feede on Beefe hungerlie at the first, yet seeing the Quaille more daintie, change our diet. So I, although I loue Philautus for his good properties, yet seeing Euphues to excell him, I ought by nature to like him better. By so much the more therefore my change is to be excused, by how much the more my choice is excellent: and by so much the lesse I am to be condemned, by how much the more Euphues is to be commended. Is not the Diamond of more value then the Rubie, because he is of more vertue? Is not the Emeraule preferred before the Sapphire for his wonderfull propertie? Is not Euphues more praise-woorthy then Philautus, being more wittie?

But he Lucilla, why dost thou flatter thy selfe in thine own folly? Canst thou faine Euphues thy friende, whom by thine owne words thou hast made thy foe? Diddest not thou accuse Women of inconstancie? Diddest not thou account thy selfe easie to be won? Diddest not thou condemne them of weakenesse? What sounder argument can hee haue against thee then thine owne aunswere? What better prooffe then thine owne speech? What greater tryall then thine owne talke? If thou hast belied women, he will iudge thee vnkinde: if thou haue reuealed the troth, he must needes thinke thee vnconstant: if he perceiue thee to be wonne with a Put, he will imagine that thou wilt be lost with an Apple: if he find thee wanton before thou be wooed, he will gesse thou wilt be wauering when thou art wedded.

But suppose that Euphues loue thee, that Philautus leane thee, will thy Father (thinkest thou) giue thee libertie to liue
C.
after

Euphues.

after thine owne lust: Will he esteeme him woorthie to inherite his possessions, whom he accounteth vnwoorthie to enioy thy person? Is it like that he will match thee in mariage with a Stranger, with a Grecian, with a meane man? I, but what knoweth my Father whether he be wealthy, whether his reuenues be able to counteruaile my Fathers lands, whether his birth be noble, yea, or no? Can any one make doubt of his gentle blood that seeth his gentle conditions? Can his honour be called in question, whose honestie is so great? Is hee to bee thought thristlesse, whoin all qualities of the minde is peerelesse? No, no, the Tree is knowne by his fruite, the gold by the touch, the Sonne by his Sire. And as the soft Ware receiveth whatsoeuer print be in the Seale, and sheweth no other impression: so the tender Babe beeing sealed with his Fathers gifts, representeth his image most liuely. But were I once certaine of Euphues his good will, I would not so superstitiously account of my Fathers ill will.

Time hath weaned mee from my Mothers teate, and age ridde me from my Fathers correction: When Chyldren are in theyr swathe cloutes, then are they subiect to the whippe, and ought to be carefull of the rigour of their Parents. As for mee, seeing I am not fedde with their pappe, I am not to be ledde by theyr perswasions. Let my Father vse what speeches he list, I will follow mine owne lust. Lust Lucilla, what saist thou? No, no, mine owne loue I should haue said, for I am as farre from lust, as I am from reason, and as neere to loue as I am to folie, then sticke to thy determination, and shewe thy selfe what loue can doe, what loue dares do, what loue hath doone. Albe it I can no way quench the coales of desire with forgetfulness, yet will I rake them vp in the ashes of modestie. Seeing I dare not make knowne my loue, for maidenlie shamefastnesse, I will dissemble it till time I haue oportunitie. And I hope so to behaue my selfe, as Euphues shall thinke mee his owne, and Philautus perswade himselfe I am none but his. But I would to God Euphues would repaire hether, that the sight of him might mittigate some part of my martirdome.

Shew

Euphues.

Shee hauing thus discoursed with her selfe her owne miseries, cast herselfe on the bed, and there let her lie, and returne we to Euphues, who was so caught in the ginne of follie, that he neither could comfort himselfe, nor durst aske counsell of his friend, suspecting that which indeede was true, that Philautus was coriuall with him, and cookmate with Lucilla. Amidst therefore these his extremities, betwene hope and feare, he vttered these or the like speeches.

What is he Euphues, that knowing thy wit and seeing thy folly, but will rather punish thy lewdnesse, then pittie thy heauinesse? Was there euer any so fickle, so soone to be allured, euer any so faithlesse, to deceiue his friend: euer any so foolish, to bathe himselfe in his owne misfortune? Too true it is, that as the Sea-crabbe swimmeth alwaies against the streame, so wit alwaies strineth against wisdom: And as the Bee is often-times hurt with his owne Honny, so is wit not sildome plagued with his owne conceit.

O ye Gods, haue ye ordained for euery malady a medicine, for euery soze a salue, for euery paine a plaister: leauing onelie loue remediless? Did ye deeme no man so mad to be entangled with desire, or thought yee them worthy to be tormented that were so misled? Haue yee dealt more fauourably with brute beasts then with reasonable creatures.

The filthy Sow when she is sicke eateth the Sea-crab and is immediatly recured: The Toxtoise hauing tasted the Vipser, sucketh Origanum and is quickly reuiued: the Beare ready to pine, licketh by the Ants and is recouered: the Dogge hauing surfettted, to procure his vomit, eateth grasse and findeth remedie: the Hart beeing pearced with the Dart, runneth out of hande to the hearbe Dictanum, and is healed. And can men by no hearbe, by no Arte, by no way, procure a remedie for the impatient disease of loue? Ah well I perceiue that loue is not unlike the Figge-tree, whose fruite is swete, but the roote is more bitter then the clawe of a Bitter: or like the Apple in Persia, whose blossome sauoureth like Honny, whose budde is more sowze then Gall.

Euphues.

But O impietie, O broade blasphemie against the heauens. Wilt thou be so impudent Euphues, to accuse the Gods of iniquitie? No fond soole, no. Neither is it forbidden by the Gods to loue, by whose diuine prouidence we are permitted to liue: neither doe we want remedies to recture our maladies, but reason to vse the meanes. But why goe I about to hinder thy course of loue, with the discourse of law? Hast thou not read Euphues, that he that loppeth the Vine, causeth it to spread fairer: that he that stoppeth the streame, causeth it to swell higher: that he that casteth water in the fire at the Smithes forge, maketh it to flame fiercer: Euen so he that seeketh by counsaile to moderate his ouer-lashing affections, encreaseth his owne misfortune.

Ah my Lucilla, would thou wert eyther lesse fayre, or I more fortunate, either I wiser, or thou milder: either I would I were out of this mad moode, or els I would we were both of one minde. But how should thee be perswaded of my loyaltie, that yet had neuer one simple prooffe of my loue? Will thee not rather intagine me to be intangled with her beautie, then with her vertue? That my fancie being so lewdlie chained at the first, wil be lightly chained at the last: that nothing violent can be permanent. Yes, yes, shee must needs coniecture so, although it be nothing so: for by how much the more my affection commeth on the suddaine, by so much the lesse will shee think it certaine. The rattling Thunderbolt hath but his clappe, the lightning but his flash, and as they both come in a moiment, so doe they both end in a minute. I, but Euphues, hath thee not heard also that the dry Touchwood is kindled with Linne: that the greatest Bulrumpie groweth in one night: That the fire quickly burneth the Flaxe: That loue easily entereth into the shape without resistance, and is harboured there without repentance.

If therefore the Gods haue endued her with as much bounty as beautie, if she hath no lesse wit then she hath comlinesse: certes she will neither conceiue sinisterly of my suddaine sute, neither be coy to receiue me into her seruice, neither suspect mee
of

Euphues.

of lightnes in yeelding so lightly, neither relect me disdainfullie
for louing so hastily: Shall I not then hazard my life to obtaine
my loue: and deceiue Philautus to receiue Lucilla? Yes Euphu-
es, where loue beareth sway, friendship can haue no shew: As
Philautus brought me for his shadow the last Supper, so will I
use him for my shadowe till I gaine his Saint. And canst thou
wretch be false to him that is faithfull to thee: Shall his cru-
eltie be cause of thy crueltie: Wilt thou violate the league of
faith, to inherite the land of folly: Shall affection be of more
force then friendship, loue then law, lust then loyalty: know-
est thou not, that he that loseth his honestie, hath nothing els
to loose.

Eush the cause is light, where reason taketh place: to loue
and to liue well is not graunted to Iupiter. Who so is blinded
with the Caule of beautie, discerneth no colour of honestie: Did
not Giges cut Candaulus a coat by his owne measure: Did
not Paris, though he were a welcome guest to Menelaus, serue
his Host a slippery pranke: If Philautus had loued Lucilla, he
would neuer haue suffered Euphues to haue seen her. Is it not
the pray that enticeth the Cheese to rille: Is it not the pleasant
baite that canfeth the fleetish Fish to bite: Is it not a by-woorde
amongst vs, that Gold maketh an honest man an ill man: Did
Philautus account Euphues so simple to decipher beautie, or so
superstitious, not to desire it: Did he deme him a Saint in re-
lecting fancie, or a sott in not discerning: I thought he him a
Stoike that hee would not be moued, or a Locke that hee
could not:

Well, well, seeing the wounde that bleedeth inwardlie, is
most dangerous, that the fire kept close, burneth most sarious,
that the Duen dampned by baketh soonest, that sores hauing no
vent, fester secretly, it is high time to vnfolde my secret loue to
my secret friend. Let Philautus behaue himselfe neuer so cras-
tily, he shall know that it must be a wilie House that shal breed
in the Cats eare: and because I resemble him in wit, I meane
a little to dissemble with him in wiles. But O my Lucilla, if
thy hart be made of that stone which may be mollified onelie

Euphues.

with blood, would I had tipped of the River in Caria, which turneth those that drinke of it to stones. If thine eares bee anointed with the Oyle of Syria, that becometh hearing, would mine eyes had bene rubbed with the sirrop of the Cedar tree, which taketh away sight. If Lucilla bee so proude to disdain poore Euphues, would Euphues were so happy to deny Lucilla, or if Lucilla be so mortified to liue without loue, would Euphues were so fortunate to liue in hate. I, but my colde welcome forgetteth my colde sute. I, but her pricke glaunces signifie some good fortune. His fond foole Euphues, why goest thou about to alleadge those things to cut off thy hope, which she perhaps would neuer haue found, or to comfort thy selfe with those reasons which she neuer meaneth to propose. Tush, it were no loue if it were certaine, and a smal conquest it is to ouerthrow those that neuer resisteth.

In battailes there ought to be a doubtfull fight, and a desperate end, in pleading, a difficult entrance, and a defused determination: in loue, a life without hope, & a death without feare. Fire commeth out of the hardest Flint with the Steele: Oyle out of the dyest Yeat by the fire, loue out of the stoniest hart by faith, by trust, by time. Had Tarquinius vsed his loue with colours of countenance, Lucretia would eyther haue with some pittie answered his desire, or with some perswasion haue staied her death. It was the heate of his lust that made her haste to end her life, wherefoze Loue in either respect is not to be condemned, but he of rashnes, to attempt a Lady furiously, and she of rigour, to punish his folly in her owne flesh: A fact (in mine opinion) moze worthy the name of crueltie then chastitie, and fitter for a Monster in the Desarts, then a Patron of Rome. Penelope no lesse constant then she, yet moze wise, would be wearie to vnweaue that in the night, she spun in the day, if Vlisses had not come home the sooner. There is no woman Euphues but she will yeld in time, be not then dismayed, either with high looks or froward words.

Euphues hauing thus talked with himselfe, Philautus entered the Chamber, and finding him so woine and wasted with
continuell

Euphues.

continually mourning, neyther loyng in his meate, nor reioy-
ring in his friend, with waterie eyes uttered this speech to
his friende and fellowe, as I am not ignorant of thy present
weakenes, so I am not priuie to the cause: and although I sus-
pect many thinges, yet can I assure my selfe of no one thing.
Therefore my good Euphues, for these doubts and dumps of
mine, eyther remoue the cause, or reueale it. Thou hast her-
therto found me a cheerefull companion in my mirth, and now
shalt thou finde me as carefull with thee in thy moane. If alto-
gether thou maist not be cured, yet maist thou be comforted. If
there be any thing that eyther by my friends may be procured,
or by my selfe attained, that may eyther heale thee in part, or
helpe thee in all, I protest to thee by the name of a friend, that
it shall rather be gotten with the losse of my body, then lost by
getting a kingdome. Thou hast tryed me, therefore trust me:
thou hast trusted me in many things, therefore try me in this
one thing. I neuer yet failed, and nowe I will not faile. Be
bold to speake and blush not: thy soze is not so angry but I can
salue it, thy wound not so deepe but I can search it: thy griefe
not so great but I can ease it. If it be ripe, it shall be launced, if
it be broken, it shall be tainted: be it neuer so desperate, it shall
be cured. Rise therefore Euphues, and take hart at grasse, yow-
ger thou shalt neuer be: plucke vp thy stomacke, if loue haue
stung thee, it shall not stifle thee. Though thou be enamoured of
some Lady, thou shalt not be inchaunted. They that begin to
pine of a consumption, without delay preserve themselves vpon
Cullises: he that feeleth his stomack inflamed with meate, re-
leth it eftsloones with Conserues: delays breed danger, nothing
so perilous as procrastination. Euphues hearing this comfort
and friendly counsaile, dissembled his sorowing hart with a
smiling face, and aunswered him as followeth.

True it is Philaenus, that he which toucheth the pettele ten-
derly, is soonest stung, that the flie which plaieth in the fire is
singed in the flame, that he that dallieth with women, is drawn
to his woe. And as the Adamant draweth the heauy yron, & the
Harp the fleet Dolphin, so beauty allureth the chaste minde to
loue,

Euphues.

loue; and the wisest wit to lust. The grapple whereof, I would it were no lesse profitable, then the experience to me is like to be perillous. The Wine watered with wine, is sone withered; the blossome in the fattest ground is quickly blasted, the Goate the fatter she is, the lesse fertile she is: yea, man the more witty he is, the lesse happy he is: so it is Philagrus; (so; why should I conceale it from thee of whom I am to take counsaile) that since my last and first being with thee at the house of Ferardo, I haue felt such a furious battaile in my body, as if it be not speedily repressed by policy, it will carry my mind (the graund Captaine in this fight) into endless captiuitie. Oh Livia, Livia thy courtly grace without coynesse, thy blazing beauty without blemish, thy curteous demeanour without curiosity, thy sweet speech fauoured with wit, thy comly mirth tempered with modesty, thy chaste lookes, yet louely; thy sharp taunts, yet pleasant: haue giuen me such a check, that sure I am at the next blow of thy vertues, I shall take thee mate, and taking it not of a pawne, but of a Phoenix, the losse is to be accounted the lesse. And though they be commonly in great choller that receiue the mate, yet would I willingly take every minute ten mates, to enioy Livia for my louing mate. Doubtlesse, if euer she herselfe haue been scorched with the flame of desire, she will be ready to quench y coals with curtesie in another, if euer she haue beene attached of loue, she will rescue him that is drenched in desire: if euer she haue been taken with the feauer of fancie, shee will helpe his Ague, who by a quodidian fitte is conuerted to phrensie: neither can there be vnder so delicate a hiew lodged deceit, neither in so beautiful a mold, a malicious mind. True it is, that the disposition of the mind foloweth the composition of the body: how then can she be in mind any way imperfect, who in body is perfect every way. I know my successe will be good, but I know not how to haue access to my Goddess, neither doe I want courage to discouer my loue to my friend, but some colour to cloake my coming to the house of Ferardo: so; if they be in Naples as iealous as they be in the other parts of Italy, then it becometh me to walk circumspectly, and to forge some cause for my often coming.

Euphues.

If therefore Philautus, thou canst set but this feather to mine arrowe, thou shalt see me shoot so nere, that thou wilt account me for a cunning Archer. And verily, if I had not loved thee well, I would haue swallowed mine owne sorrow in silence, knowing that in loue nothing is so dangerous, as to participate the meanes thereof to another, and that two may keepe counsaile if the one be away. I am therefore enforced perforce, to challenge that curtesie at thy hands, which earst thou didst promise with thy hart: the performance wherof, shall bind me to Philautus, and proue thee faithful to Euphues. Now if thy cunning be answerable to my good will, practise some pleasant conceit vpon thy poore patient, one dram of Ouids Art, some of Tibullis drugs, one of Propertius Wils, which may cause me eyther to purge my newe disease, or recover my hoped desire. But I feare me, where so strange a sicknesse is to be recured of so unskillfull a Whistion, that eyther thou wilt be too bolde to practise, or my body too weake to purge. But seeing a desperate disease is to be committed to a desperate Doctor, I will follow thy counsaile, and become thy cure, desiring thee to be as wise in ministring thy Whisicke, as I haue bene willing to put my lyfe into thy hands.

Philautus thinking all to be gold that glistered, and all to be Gospell that Euphues uttered, answered his forged glose, with this friendly close.

In that thou hast made me priuy to thy purpose, I will not conceale my practise: In that thou crauest my ayde, assure thy selfe, I will be the finger next thy thomb: in so much as thou shalt neuer repent thee of the one or the other: for perswade thy selfe, that thou shalt finde Philautus during lyfe, readie to comfort thee in thy mis-fortunes, and succour thee in thy necessitie. Concerning Liuia, though she be faire, yet is she not so amiable as my Lucilla, whose seruant I haue bene the tearme of thre yeares: but least comparisons shold seeme odious, cheeke lie where both the parts be without comparison, I will omit that, and seeing that we had both rather be talking with them, that tatling of them, we will immediatly go to them. And truly

Euphues.

Euphues. I am not a little glad, that I shall haue thee not only a comfort in my life, but also a companion in my loue : as thou hast bene wise in thy choyle, so I hope thou wilt be fortunate in thy chaunce. Liua is a wench of moze wit than beauty, Lucilla of moze beauty then wit, both of moze honesty, than honoz, and yet both of such honour, as in all Naples there is not one in birth to be compared with any of them : howe much therefore haue we to reioyce in our choyle. Touching our access, be thou secure, I shall flap Ferardo in the mouth with some conceit, and fill his old head so full of new fables, that thou shalt rather be earnestly intreated to repaire to his house, than euill intreated to leaue it. As olde men are very suspitious to mistrust euery thing, so are they very credulous to beleue any thing, the blind man both eate many a flye : yea, but sayde Euphues take heede my Philautus that thou thy selfe swallow not a Gudgeon, which word Philautus did not marke, vntill he had almost digested it. But sayde Euphues, let vs goe deuoutly to the Shrine of our Saints, there to offer our deuotion : for my Bookes teach me, that such a wound must be healed where it was first hurt, and for this disease we will vse a common remedy, but yet comfortable. The eye that blinded thee, shall make thee see, the Scorpion that stung thee, shall heale thee, a sharpe soze hath a short cure, let vs goe : to the which Euphues consented willingly, smyling to himselfe, to see how he had brought Philautus into a fooles Paradise.

Here you may see Gentlemen, the falsehood in fellowship, the fraude in friendship, the paynted sheath with the leaden Dagger, the faire words that make fooles faine : but I will not trouble you with superfluous addition, vnto whom I feare me I haue been tedious with the bare discourse of this Discorde.

Philautus & Euphues repaired to the house of Ferardo, where they found Mistres Lucilla and Liua accompanied with other Gentlewomen, neyther beeing idle, nor well employed, but playing at Cardes. But when Lucilla beheld Euphues, shee would scarcelye contayne her selfe from embracing him, had not womanly shamesfastnesse, and Philautus his presence, stay-

Euphues.

ed her wisdom. Euphues on the other side was fallen into such a traunce, that he had not the power either to succour himselfe, or salute the Gentlewomen. At the last Lucilla began as one that best might be bold, on this manner,

Gentleman, although your long absence gaue me occasion to think you disliked your last entertainment, yet your comming at the last, hath cut off my former suspicion, & by so much the more you are welcom, by how much the more you are wished for. But you Gentleman, (taking Euphues by the hand) were the rather wished for, for that your discourse being left vnperfect, caused vs all to long (as women are wont for things that like them) to haue an end therof. Vnto whom Philautus replied as followeth.

Mistres Lucilla, though your curtesie made vs nothing to doubt of our welcome, yet modestie caused vs to pinch curtesie, who should first come: as for my friend, I thinke he was neuer wished for heere so earnestly of any as of himselfe, whether it might be to renew his talk, or recant his sayings, I cannot tell. Euphues taking the tale out of Philautus mouth, answered. Mistres Lucilla, to recant vereties were heresie, and to renew the prayles of womens flattery: the onely cause I wished my selfe heere, was to giue thanks for so good entertainment, the which I could no waies deserue, and to breed a greater acquaintance if it might be to make amends. Lucilla inflamed with his presence, sayd: May Ephues you shall not escape so, for if my curtesie: as you say, were the cause of your comming, let it also be the occasion of the ending of your former discourse, other wise I shall think your pꝛofe naked, and you shall find my reward nothing. Euphues now as willing to obey, as she to command, addrest himselfe to a farther conclusion, who seeing all the Gentlewomen ready to giue him the hearing, proceeded as followeth. I haue not yet forgotten that my last talke with these Gentlewomen tended to their prayles, and therefore the ende must tye vp the iust pꝛofe: other wise, I should set down Venus shadowe without the liuely substance.

As there is no one thing which can bee reckoned, eyther concerning loue or loyaltye, where Women doe not excell

Euphues.

men, yet in feruentie aboue all others, they so far excēde, that men are lyker to mervaile at them, than to imitate them, and readier to laugh at their vertues, than imitate them. For as they be hard to be wonne, without tryall of great faith: so are they hard to be lost, without great cause of sicklenesse. It is long befoze the cold water seeth, yet being once hot, it is long befoze it be coled: It is long befoze Salt come to his saltnesse, but being once seasoned, it neuer loseth his sauiour.

I, for mine owne part am brought into a Paradise, by the only imagination of womens vertues: and were I perswaded, that all the diuels in hell were women, I would neuer liue deuoutly to inherit heauen: or that they were all Saints in heauen, I would liue moze strictly, for feare of hell. What could Adam haue done in his Paradise befoze his fall, without a woman: Or how could he haue risen againe after his fall, without a woman? Artificers are wont in their last workes to excell themselues, yea, God when he had made all things, at the last made man as most perfect, thinking nothing could be framed moze excellent, yet after him he created a woman, the cypresse Image of eternitie, the liuely picture of Nature, the only Steele glasse for man to beholde his infirmities, by comparing them with womens perfections. Are they not moze gentle, moze witty, moze beautifull, than men? Are not men so bewitched with their qualities, that they become mad for loue, and women so wise, that they do detest lust.

I am entred into so large a field, that I shall sooner want time than pzoofe, and so cloy you with varietie of Whys, that I feare me I am like to infect women with pride, which yet they haue not, and men with spite, which yet I would not. For as the Horse if he knew his owne strength, were no wayes to be bridled, or the Unicorn his owne vertue, were neuer to be caught: so women, if they knew what excellency were in them, I feare me men should neuer win them to their wills, or weane them from their mind.

Lucilla began to smile, saying: In faith Euphues, I would haue you stay there, for as the Sunne when she is at the highest,

Euphues.

est, beginneth to goe downe : so when the prayes of women are at the best, if you leaue not, they will begin to faile . But Euphues (being rapt with the sight of his Saint) answered, no, no, Lucilla. But whilst he was yet speaking, Ferardo entered : whom they all dutifully welcommed home, who rounding Philautus in the eare, desired him to accompany him immediatlie without farther pausing, protesting that it should be as well for his preferment, as for his owne profit. Philautus consenting, Ferardo sayd vnto his daughter,

Lucilla, the urgent affaires I haue in hand, will scarce suffer me to tarry with you one houre, yet my returne I hope will be so short, that my absence shall not breede thy sorrow : in the meane season, I commit all things into thy custodie, wishing thee to vse thy accustomed curtesie . And seeing I must take Philautus with me, I will be so bold to craue you Gentleman (his friend) to supply his roome, desiring you to take this hasty warning, for a harty welcome, and so to spend this time of mine absence in honest mirth. And thus I leaue you.

Philautus knewe well the cause of his sodaine departure, which was, to redeeme certaine Lands that were mortgaged in his ffathers time, to the vse of Ferardo, who on that condition, had before time promised him his daughter in marriage . But returne we to Euphues.

Euphues was surprized with such incredible ioy at this strange euent, that he had almost sounded, for seeing his coziuall to be departed, and Ferardo to giue him so friendly entertainment, doubted not in time to get the good will of Lucilla. Whom finding in place conuenient without company, with a bold courage and comly iesture, he began to assay her in this sort.

Gentlewoman, my acquaintance being so little, I am afraid my credit will be lesse, for that they commonly are soonest belaued that are best beloued, and they liked best, whom we haue knowne longest, neuerthelesse, the noble mind suspecteth no guile without cause, neyther condemneth any without prooffe : hauing therfore notife of your heroicall hart, I am the better perswaded of my good hap . So it is Lucilla, that comming to

Euphues.

Naples but to fetch fire, as the by-word is, not to make my place of abode, I haue found such flames, that I can neither quench them with the water of free will, neyther coole them with wisdom. For as the Pop, the pole being neuer so high, groweth to the ende, or as the dry Birch kindled at the root, neuer leaueth untill it come to the top: or as one drop of popson dispearseth it selfe into euery vaine: so affection hauing caught holde of my heart, and the sparks of loue kindled my lyuer, will sodainlie, though secretly, flame vp into my head, and spread it selfe into euery sinnew. It is your beauty (pardon my abrupt boldnesse) Lady, that hath taken euery part of me prisoner, and brought me vnto this deepe distresse: but seeing women when one prayseth them for their deserts, deeme that he flattereth them to obtaine his desire, I am heere present to yeeld my selfe to such tryall, as your curtesie in this behalfe shall require. Yet will you commonly obiect this to such as serue you, and flatter to winne your good will, that hot loue is sone cold: that the Wauin though it burne bright, is but a blaze: that scalding water if it stand a while, turneth almost to Ice: that Pepper, though it be hot in the mouth, is cold in the maue: that the faith of men, though it frie in their words, it freaseth in their works: which things (Lucilla) albeit they be sufficient to reprove the lightnesse of some one, yet can they not conuince euery one of lewdnesse: neyther ought the constancie of all, to be brought in question thowow the subtiltie of a fewe. For although the Worme entereth almost into euery wood, yet he eateth not the Cedar tree. Though the stone Cylindrus at euery thunderclap, roule from the hill, yet the pure sleek Stone mounteth at the noise: though the rust fret the hardest Steele, yet doth it not cate into the Emerauld: though Polypus change his hiew, yet the Salamander keepeth his colour: though Proteus transforme himselfe in euery shape, yet Pigmahon retaineth his old forme: though Aeneas were too fickle to Dido, yet Troylus was too faithfull to Cressida: though others seme counterfaiete in their doodes, yet Lucilla perswade your selfe, that Euphues will be alwaies currant in his dealings. But as the true gold is tried by the touch,
and

Euphues.

and the pure dint by the stroke of the yron : so the loyall heart of the faithfull louer, is knowne by the triall of his Lady : of the which triall (Lucilla) if you shall account Euphues worthy, assure your selfe he will be as ready to offer himselfe a Sacrifice for your sweet sake, as your selfe shall be willing to imploy him in your seruice. Neither doth he desire to be trusted any way, vntill he shall be tried euery way : neither doth he craue credit at the first, but a good countenance, till time his desire shall be made manifest by his deserts. Thus not blinded by light affection, but dazled with your rare perfection, and boldned by your exceeding curtesie : I haue vnfolded mine entire loue, desiring you, hauing so good leasure, to giue so friendly answer, as I may receiue comfort, and you commendation. Lucilla, although she were content to heare this desired discourse, yet did she seeme to be somewhat displeased. And truly I know not whether it be peculiar to that sex to dissemble with those whom they most desire, or whether by craft they haue learned outwardly to loath that, which inwardly they most loue : yet wisely did she cast this in her head, that if she should yeld at the first assault, he would think her a light huswife : if she should reiect him scornfully, a very haggard : minding therfore y he should neither take hold of her promise, neither unkindnes of her precisenesse, she fed him indifferently with hope & dispaire, reason and affection, life and death. Yet in the end arguing wittily vpon certaine questions, they fell to such agreement, as poore Philautus would not haue agreed vnto, if he had been present, yet alwaies keeping her body undefiled. And thus she replied.

Gentleman, as you may suspect mee of idlenesse, in giuing eare to your talke, so may you conuince mee of lightnesse in aunswering such toys : certes as you haue made mine eares glow at the rehearfall of your loue, so haue you gauled my hart with the remembrance of your follie. Though you came to Naples as a stranger, yet were you welcome to my Fathers house as a friend : And can you then so much transgresse the bonds of honoz (I will not say of honestie) as to sollicite a sute more sharp to me then death : I haue hitherto God be thanked,

lyued

Euphues.

lyued without suspicion of lewdnesse, and shall I now incurre the danger of sensuall liberty? What hope can you haue to obtaine my loue, seeing yet I could neuer affoord you a good looke? Do you therefore thinke me easily inticed to the bent of your bowe, because I was easily entreated to listen to your late discourse? Or seeing me (as finely you glose) to excell all other in beauty, did ye deeme that I could exceed all other in beastlines? But yet I am not angry Euphues, but in an agony: For who is she that will fret or fume with one that loueth her, if this loue to delude mee, be not dissembled. It is that which causeth me most to feare, not that my beauty is vnknowne to my selfe, but that commonly we poore wenches are deluded through light beleefe, and ye men are naturally enclined craftily to leade your life. When the ffore preacheth, the Goose perrish. The Crocodile shroudeth greatest treason vnder most pittifull teares: in a kissing mouth, there lyeth a gauling mind. You haue made so large a profer of your seruice, and so faire promises of fidelitie, that were I not ouer charie of mine honesty, you would inuegle me to shake hands with chastity. But certes I will either lead a Virgins lyfe in earth, (though I lead Apes in hell) or else follow thee rather than thy gifts: yet am I neither so precise to refuse thy profer, neyther so pœuish to disdain thy good will: so excellent alwaies are the gifts which are made acceptable by the vertue of the gyuer. I did at the first enterance discern thy loue, but yet dissemble it. Thy wanton glaunces, thy scalding sighs, thy louing signes, caused me to blush for shame, and looke wan for feare, least they should be perceiued of any. These subtil shifts, these painted practises (if it were to be wenne) would soon weane me from the teat of Vesta, to the toyes of Venus. Besides this, thy comly grace, thy rare qualities, thy exquisite perfection, were able to moue a mind halfe mortified to transgresse the bands of maydenly modesty. But God shield Lucilla, that thou shouldst be so carelesse of thine honour, as to commit the state therof to a straunger. Learne thou by me Euphues, to despise those things that be amiable, to forgoe delightfull practises, beleeue me it is pittie to abstaine from pleasure.

Thou

Euphues.

Thou art not the first that hath solicited this sute, but the first that goeth about to seduce me, neither discernest thou more then other, but darest more then any, neither hast thou more Art to discouer thy meaning, but more hart to open thy mind. But thou preferrest me before thy lands, thy lyuings, thy lyfe: thou offerest thy selfe a sacrifice for my securitie, thou proferest me the whole and onely soueraigntie of thy seruice: Truly I were very cruell and hard harted if I should not loue thee: hard harted albeit I am not, but truly loue thee I cannot, whom I doubt thee to be my Louer.

Moreouer, I haue not bene vsed to the Court of Cupide, wherein ther be more sights then there be Vares in Athon, then Bees in Hybla, then Starres in heauen. Besides this, the common people here in Naples, are not onely both very suspitious of other mens matters and manners, but also very iealous ouer other mens children and maydens, eyther therefore dissemble thy fancie, or desist from thy folly.

But why shouldest thou desist from the one, seeing thou canst cunningly dissemble the other. My Father is now gone to Venice, and as I am vncertaine of his returne, so am I not prying to the cause of his trauell: But yet he is so from hence, that he seeth me in his absence. Knowest thou not Euphues, that Kings haue long armes, and Rulers large reachers: Neither let this comfort thee, that at his departure he deputed thee in Philautus place. Although my face causeth him to mistrust my loyalty, yet my faith enforeceth him to giue me this libertie: though he be suspitious of my faire hiew, yet is he secure of my firme honesty.

But alas! Euphues, what truth can there be found in a traualer: what trust in a stranger: whose words and bodies both watch but for a wind, whose feete are euer fleeting, whose faith plighted on the shore is turned to periury, when they hoist saile. Who more traiterous to Phillis then Demophon: yet hee a traualer. Who more periured to Dido then Aeneas: and he a stranger: both these Quænes, both they Caitiffes. Who more false to Ariadne then Theseus: yet he a Sailer. Who more fickle to Medea then Iason: yet he a Starter: both these daughters

Euphues.

ters to great Princes, both they vnfaithfull of their promises. Is it then like that Euphues will be faithfull to Lucilla, being in Naples but a sojourner? I haue not yet forgotten the inuective, (I cannot otherwise terme it) which thou madest against beauty saying: it was a deceitfull baite with a deadly hook, and a sweet poyson in a painted pot. Canst thou then be so vnwise to swallow the bait which will breed thy bane? To swell the pink that will expire thy date? To desire the wight that will worke thy death? But it may be that with the Scorpion thou canst feed on the earth, or with the Quail & Kobuck, be fat with poyson: or with beauty liue in all brauery. I feare mee thou hast the Stone Continens about thee which is named of the contrary, that though thou pretend faith in thy words, thou deniest fraud in thy hart: and though thou seeme to prefer loue, thou art inflamed with lust. And what for that? Though thou haue eaten the seeds of Racket which breed incontinency, yet haue I chewed the leafe Cresse, which maintaineth modesty.

Though thou beare in thy bosome the hearbe Araxa, most noysome to virginity, yet haue I the stone that groweth in the mount Tmolus, the vpholder of chastity. You may Gentlemen account me for a cold Prophet, thus hastilie to diuine of your disposition; pardon me Euphues, if in loue I cast beyond the Spone, which bringeth vs women to endlesse moane. Although I my selfe were neuer burnt whereby I should dread the fire, yet the scorching of others in the flames of fancie, warneth me to beware: Though as yet I neuer tried any faithlesse, whereby I should be fearfull, yet haue I reade of manie that haue bene periured, which causeth me to be carefull: though I am able to conuince none by p[ro]ofe, yet am I enforced to suspect one vpon probabilities. Alasse, we silly soules which haue neither wit to decipher the wiles of men, nor wisdom to dissemble our affection, neither craft to traine in young Louers, neither courage to withstand their incounter, neither discretion to discern their doubling, neither hard harts to resist their complaints: we I say, are some enticed, being by nature simple, & easily intangled, being apt to receiue the imp[re]ssion of loue. But alasse it is both
common

Euphues.

common and lamentable, to behold simplicity intrapped in subtiltie, & those that haue most might to be infected with most malice. The Spider weaucth the fine web to hang the flie, the Wolfe weareth a faire face to deuoure the Lambe, the Herlin striketh at the Watridge, the Eagle snappeth at the flie: men are alwaies laying baits for women, which are the weaker vessels: but as yet I could neuer heare man by such snares to entrap man: for true it is y men themselves haue by vse obserued, that it must be a hard winter when one Wolfe eateth another.

I haue reade, that the Bull beeing tyed to the Fig-tree, loseth his strength, that the whole heard of Deere stand at the gaze if they smell a swaet Apple: that the Dolphin by the sound of Musick, is brought to the shoare. And then no mervaille it is, that if the fierce Bull be tamed with the Fig-tree, if that women being as weake as Sheepe, be overcome with a figge: if the wild Deere be caught with an Apple, that the tame Damsell is wonne with a blossome: if the fleet Dolphin be allured with harmony, that women be entangled with the melodie of mens speech, faire promises, and solemne protestations. But folly it were for me to marke their mischiefes, sith I am neither able, neither they willing to amend their manners: it becommeth me rather to shewe what our sexe should doe, then to open what yours doth.

And seeing I cannot by reason restrain your importunate sute, I will by rigour done on my selfe, cause you to reframe the meanes. I would to God Ferardo were in this point like to Lyfander, which would not suffer his daughters to weare gorgeous apparrell, saying it would rather make them common then comly, I would it were in Naples a Lawe, which was a custome in Egypt, that women should alwaies goe bare-fote, to the intent they might keep themselves alwaies at home, that they shold be euer like to the Snaille, which hath euer his house on his head. I meane so to mortifie my selfe, that in steede of Silkes, I will weare sackcloth: for Armes and Bracelets, Lære and Caddis: for the Lute, vse the Distaffe: for the Pen, the Raddle: for Louers Sonets, Davids Psalmes.

Euphues.

But yet I am not so sencelesse, altogether to reiect your seruice : which if I were certainly assured to procede of a simple mind, it should not receiue so simple a reward. And what greater triall shall I haue of thy simplicitie and truth, then thine owne request, which desireth a triall, I, but in the coldest flint there is hot fire, the Bee that hath honney in her mouth, hath a sting in her taile : the Tree that beareth the sweetest fruit, hath a sower sap : yea, the words of men, though they seeme smooth as Oyle, yet their harts are as crooked as the stalke of Iuie, I would not Euphues that thou shouldest condemne me of rigour, in that I seeke to asswage thy folly by reason : but take this by the way, that although as yet I am disposed to like of none, yet whensoever I shal loue any, I will not forget thee : in the mean season, account me thy friend, for thy foe I will neuer be.

Euphues was brought into a great quandarie, and as it were a cold shauering, to heare this newe kind of kindnesse : such sweet meat, such sower sauce, such faire words, such faint promises : such hot loue, such cold desire : such certaine hope, such sodaine change : and stood like one that had looked on Medusæes head, and so had been turned into a stone.

Lucilla, seeing him in this pittifull sight, and fearing hee would take stand if the Lure were not cast out, tooke him by the hand, and wzinging him softly, with a smyling countenance began thus to comfort him.

He thinkes Euphues changing so your colour vpon the sodaine, you will sone change your coppy : is your mind on your meat : a penny for your thought.

Mistres (quoth he) if you would buy all my thoughts at that price, I should neuer be weary of thinking, but seeing it is so deare, reade it and take it for nothing.

It seemes to mee (saide shee) that you are in some brown studie what colours you might best weare for your Ladie.

Indeede Lucilla, you leuell thy wdlie at my thought, by the aime of your owne imagination, for you haue giuen vnto mee a true Louers knot, wrought of changeable Silk, and you deeme, that I am deuising how I might haue my colours changeable
allo,

Euphues.

also, that they might agree: But let this with such toys and deuises passe, if it please you to commaund mee any seruice, I am here ready to attend your pleasure. No seruice Euphues, but that you keepe silence vntill I haue vttered my mind: and secrecie when I haue vnsolded my meaning. If I should offend in the one I were too bold, if in the other too beauly.

Well then Euphues (sayde shee) so it is, that for the hope that I conceiue of thy loyaltie, and the happy successe that is like to ensue of this our loue, I am content to yield thee the place in my heart which thou desirest and deseruest aboue all other, which consent in me, if it may any wayes breed thy contentation, sure I am, that it will euery way worke my comfort. But as cyther thou tenderest mine honour or thine owne safety, vse such secrecie in this matter, that my Father haue no inkling hereof, before I haue framed his mind fit for our purpose. And though women haue small force to ouercome men by reason, yet haue they fortune to vndermind them by pollicy. The soft drops of raine pearce the hard Marble, many strokes ouerthrow the tallest Oake, a silly woman in time, may make such a breach in a mans heart, as her teares may enter without resistance: then doubt not, but I will so vndermind mine olde Father, as quickly I wil inioy my new friend. Lush Philautus. was liked for fashion sake, but neuer loued for fancy sake: and this I vow by the faith of a Virgine, and by the loue I beare thee (for greater bands to confirme my vow I haue not) that my Father shall sooner martir me in the fire, then marry me to Philautus.

No, no, Euphues, thou onely hast wonne me by loue, and shalt onely weare me by law, I force not Philautus his furie, so I may haue Euphues his friendship. Neither will I prefer his possessions before thy person, neyther esteeme better of his lands then of thy loue. Ferardo, shall sooner disherite me of my patrimony, then dishonour me in breaking my promise.

It is not his great Manors, but thy good manners, that shall make my marriage. In token of which my sincere affection, I giue thee my hand in pawne, and my hart for euer to be thy Lucilla. Vnto whom Euphues answered in this manner.

Euphues.

If my tongue were able to utter the ioyes that my hart hath conceived, I feare me though I be well beloued, yet I should hardly be belæued. (Ah my Lucilla. how much am I bound to thee which preferrest mine vnworthines, before thy Fathers wrath: my happines, before thine owne misfortune: my loue, before thine owne life? Howe might I excell thee in curtesie, whom no mortall creature can exceede in constancie? I find it now for a settled truth, which earst I accounted for a vaine talk, that the purple die will neuer staine, that the pure Ciuet will neuer lose his sauer, that the greene Laurell will neuer change colour, that beautie can neuer be blotted with discourtesie. As touching secrecie in this behalfe, assure your selfe, that I will not so much as tell it to my selfe. Commaund Euphues to run, to ride, to undertake any exploit be it neuer so dangerous, to hazard himselfe in any enterprize be it neuer so desperate. As they were thus pleasantlie conferring the one with the other, Liua (whom Euphues made his stale) entered into the Parlor, vnto whom Lucilla spake in these termes.

Dost thou not laugh Liua, to see my ghostlie Father keepe me heere so long at shift? Trulie (answered Liua) me thinks that you smile at some pleasant shift, eyther he is slowe in enquiring of your faults, or you slacke in answering his questions: and thus being supper time, they all sat downe, Lucilla well pleased, no man better content then Euphues, who after his repast, hauing no oportunitie to confer with his Loue, had small lust to continue with the Gentle women any longer. seeing therefore he could frame no means to work his delight, he coynd an excuse to hasten his departure, promising the next morning to trouble them againe, as a guest more bold then welcome, although indeed he thought himselfe to be better welcome, in saying that he would come. But as Fernando went in post, so he returned in hast, hauing concluded with Philautus, that the marriage should immediatly be consumated, which wrought such a content in Philautus, that he was almost in an extaste, though the extremity of his passions: such is the fulnes and force of pleasure, that there is nothing so dangerous, as the fruition, yet knowing

Euphues.

knowing that delays bring dangers, although he nothing doubted of Lucilla, whom he loved, yet feared he the ficklenes of old men, which is alwaies to be mistrusted. He byged therefore Ferrardo to bzeake with his daughter, who being willing to haue the match made, was content incontinentlie to procure the meanes: finding therefore his daughter at leysure, and hauing knowledge of her former loue, spake to her as foloweth.

Deere Daughter, as thou hast long time liued a maiden, so now thou must learne to be a Mother, and as I haue ben careful to bring thee vp a Virgine, so am I now desirous to make thee a wife. Neither ought I in this matter to vse any perswasions, for that Maidens comonly now a daies are no sower borne, but they begin to hyde it, neither to offer any great portions, for that thou knowest thou shalt inherit all my possessions. Mine only care hath been hitherto, to match thee with such a one, as shold be of good wealth, able to maintaine thee: of great worship, able to compare with thee in birth: of honest conditions, to deserue thy loue, & an Italian born, to enioy my lands. At the last, I haue found one answerable to my desire, a gentleman of great reuenues, of a noble progeny, of honest behauiour, of comely personage, borne brought up in Naples, Philautus (thy friend as I gesse) thy husband Lucilla, if thou like it: neither canst thou dislike him, who wanteth nothing that should cause thy liking, neither hath any thing that should breed thy lothing.

And surely I reioyce the more, that thou shalt be linked to him in marriage, whom thou hast loued as I heare being a Mayden, neither can there any iarres kindle betwene them, where the minds be so vnited, neither any iealousie arise, where loue hath so long been settled. Wherefore Lucilla, to the end the desire of either of you may now be accomplished to the delight of you both, I am here come to finish the contract by giuing hands, which you haue already begun betwene your selues in ioyning of harts, that as God doth witnesse the one by your consciences, so the world may testifie the other by your conuersations. And therefore Lucilla, make such aunswere to my request, as may like me, and satisfie thy friend.

Lucilla

1

Euphues.

Lucilla abashed with this sodaine speech of her Father, yet boldned by the loue of her friend, with a comely bashfulnesse, answered him in this manner.

Reuerend Sir, the sweetnesse that I haue found in the vn-defiled state of Virginitie, causeth me to loath the sower sauce which is mixed with Patrimony, and the quiet lyfe which I haue tried being a Mayden, maketh me to shun the cares that are alwayes incident to a Mother, neyther am I so wedded to the world, that I should be moued with great possessions, neyther so bewitched with wantonnesse, that I should be enticed with any mans proposition, neither if I were so disposed, would I be so proud, to desire one of noble Progenie, or so precise, to chuse one onely in mine owne Countrey: for that commonly these things happen alwayes to the contrary. Doe we not see the Noble to match with the base, the rich with the poore, the Italian ostentimes with the Portingale? As loue knoweth no lawes, so it regardeth no conditions: as the Louer maketh no pause where he liketh, so he maketh no conscience of these idle ceremonies. In that Philautus is the man that threatneth such kindnesse at my hands, and such curtesie at yours, that he should account me his wife befoze he wooe me, certaine hee is like to make his reckoning twice, because he reckoneth without his Hostesse. And in this Philautus would eyther he we himselfe of great wisdom to perswade, or me of great lightnesse to be allured: although the Load-stone draweth yron, yet it cannot moue gold: though the Jet gather vp the strawe, yet can it not take vp the pure Steele. Although Philautus thinke himselfe of vertue sufficient to win his Louer, yet shall he not obtaine Lucilla. I cannot but smile to heare that a marriage should be solemnized, where neuer was any mention of assuring, and that the wooing should be a day after the wedding. Certes if when I looked merrily on Philautus he deemed it in the way of marriage, or if seeing me disposed to iest, he toke me in good earnest: then sure he might gather some presumption of my loue, but no promise. But me think, it is good reason, that I should be at mine owne Bridall, and not giuen in the Church befoze

Euphues.

before I knowe the Bridegrome. Therefore deere Father, in mine opinion, as there can be no bargaine, where both be not agreed, neither any Indentures sealed, where the one will not consent, so can there be no contract, where both be not content: no Banes asked lawfully, where one of the parties forbiddeth them: no marriage made, where no match was meant. But I will hereafter frame my selfe to be coy, seeing I am claimed for a wife because I haue bene curteous: and giue my selfe to melancholly, seeing I am accounted wonne, in that I haue been merry. And if euery Gentleman be made of the mettall that Philautus is, then I feare I shall be challenged of as many as I haue vsed to company with, and be a common wife to all those that haue commonly resorted hither. My dutie therefore euer reserved, I here on my knees forswear Philautus for my husband, although I accept him for my friend, and seeing I shall hardly be induced euer to match with any, I beseech you, if by your fatherly loue I shall be compelled, that I may match with such a one, as both I may loue, and you may like.

Ferardo being a graue and wise Gentleman, although he were thoroughly angrie, yet he dissembled his fury, to the ende that he might by craft discover her fancie, and whispering Philautus in his eare (who stood as though he had a flea in his eare,) desired him to keepe silence, untill he had undermined her by subtiltie, which Philautus hauing graunted, Ferardo began to sift his daughter with this deuice.

Lucilla, thy colour sheweth thee to be in a chollar, and thy hot words bewray thy heauie wyath: but be patient, seeing all my talke was onely to trie thee: I am neyther so vnnatural to worst thee against thine owne will, neither so malicious to wed thee to any against thine owne lyking: for well I know what iarres, what iealousie, what strife, what stormes ensue, where the match is made rather by compulsion of the Parents, then by the consent of the parties: neither doe I like thee the lesse, in that thou likest Philautus so little, neither can Philautus loue thee the worse, in that thou louest thy selfe so well, wishing thee rather to stand to thy chaunce, then to the choice of any other.

¶

But

Euphues.

But this græueth me most, that thou art almost bolued to the vaine order of the Westall virgins, despising, or at the least not desiring the sacred bonds of Iuno her bed. If thy Mother had been of that mind when she was a maiden, thou haddest not now been borne to be of this mind to be a Virgine. Waite with thy selfe, what slender profit they bring to the Common wealth, what slight pleasure to themselves, what great grieve to theyr parents, which ioy most in their off-spring, and desire most to enjoy the noble and blessed name of Grandfather. Thou knowest that the tallest Ash is cut downe for fuel, for it beareth no fruite: that the Cowe that gines no milke, is brought to the slaughter: that the Drone that gathereth no honney is contemned: that the woman that maketh her selfe barren by not marrying, is accounted among the Grecian Ladies worse then a carrion, as Homere reporteth.

Therefore Lucilla, if thou haue any care to be a comfort to my hoarie haire, or a commoditie to the common weale, frame thy selfe to y^e honourable estate of Patrimony, which was sanctified in Paradiſe, allowed of the Patriarks, hallowed of the old Prophets, and commended of all persons. If thou like any, be not ashamed to tell it me, which onely am to exhort thee, yea, and as much as in me lyeth, to commaund thee to loue one. If he be base, thy blood shall make him noble: If beggerly, thy goods shall make him wealthy: If a stranger, thy fradome shall enfranchise him: If he be young, he is the more fitter to be thy Where: If he be olde, the lyker to thine aged Father. For I had rather thou shouldest leade a life to thine owne lyking in earth, then to thy great torments leade Apes in hell. Be bolde therefore to make me partuer of thy desire, which will be partaker of thy disease: yea, and a furtherer of thy delights, as far as either my friends, or my lands, or my life will stretch.

Lucilla perceiuing the drift of the old For her Father, wayed with her selfe what was best to be done: at the last, not waying her Fathers ill will, but encouraged by loue, shaped him an answer, which pleased Fernando but a little, and pinched Philaeus on the persons side, on this manner.

Dære

Euphues.

Deere Father Ferardo, although I see the bait you lay to catch me, yet I am content to swallow the hooke, neither are you more desirous to take me napping, then I willing to confesse my meaning. So it is, that loue hath as well inueigled me as others, which make it as strange as I. Neither do I loue him so meanlie, that I should be ashamed of his name, neither is his personage so meane, that I should loue him shamefully: it is Euphues that lately arriued here at Naples, that hath battered the bulwarke, of my breast, and shall shortly enter as conquerour into my bosome. What his wealth is, I neither know it, nor way it: what his wit is, all Naples doth know it, and wonder at it: neither haue I been curious to enquire of his Progenitors, for that I knowe so noble a mind could take no originall but from a noble man: for as no Bird can looke against the Sunne, but those that be bred of the Eagle, neither any Hawke soare so high as the brood of the Hobby, so no wight can haue such excellent qualities, except he descend of a noble race, neither be of so high capacitie, vlesse he be of a high progeny. And I hope Philautus will not be my foe, seeing I haue chosen his deere friend, neither you Father be displeased, in that Philautus is displaced. You need not muse that I should so sodainlie be entangled: Loue giues no reason of choyce, neyther will it suffer any repulse. Myrrha was enamoured of her naturall Father, Biblis of her Brother, Phædra of her Sonne in law. If nature can no way resist the furie of affection, how should it be staied by wisdom? Ferardo interrupting her in the middle of her discourse, although he were moued with inward grudge, yet he wisely repressed his anger, knowing that sharpe words would but sharpen her forward will, and thus answered her briefly.

Lucilla, as I am not presently to grant my good will, so mean I not to reprehend thy choice, yet wisdom willet me to pause, vntill I haue called (what may happen) to my remembrance, and warneth thee to be circumspect, least thy rash conceit bring a sharp repentance. As for you Philautus, I would not haue you despaire, seeing that a woman doth oftentimes change her desire. Vnto whom, Philautus in few words made answer.

Euphues.

Certainly Ferardo, I take the lesse grieve, in that I see her so greedy after Euphues, and by so much the more I am content to leaue my sute, by how much the more she seemeth to disdain my seruice: but as for hope, because I would not by any means tast one dramme thereof, I will abiure all places of her abode, and loath her companie, whose countenance I haue so much loued: as for Euphues, and there staying his speech, he flang out of the doores, and repaying to hys lodging, uttered these wordes.

Ah most dissembling wretch Euphues, O counterfaiete companion, couldest thou vnder the shew of a stedfast friend, cloake the mallice of a mortall foe? Under the coulour of simplicitie, shroude the Image of deceite: Is thy Liua, turned vnto my Lucilla? thy loue, to my Louer: thy deuotion to my Saint? Is this the curtesie of Athens, the cauelling of Schollers, the craft of Grecians? Couldest thou not remember Philautus, that Greece is neuer without some wylie Vlisses, neuer void of some Synon, neuer to seeke of some deceitfull hister? Is it not commonly sayd of Grecians, that craft cometh to them by kind, that they learne to deceiue in their cradle? Why then did his pretended curtesie, bewitch thee with such credulity? Shall my good will be the cause of his ill will? Because I was content to be his friend, thought he me meete to be made his foe? I see nowe that as the fish Scolopidus in the flood Araris, at the waring of the spone, is as white as the driuen snowe, and at the wayning, as black as the burnt coale: so Euphues, which at the first encreasing of our familiarity was very zealous, is now at the last cast become most faithlesse.

But why rather exclaime I not against Lucilla, whose wanton looks caused Euphues to violate his plighted faith? Ah wretched wench, canst thou be so light of loue, as to chaunge with euery wind? So vnconstant, as to pferre a new Louer before an old friend? Ah well I wot, that a new Bosome sweapeth cleane, and a new garment maketh thee leaue off the olde, though it be sifter, and newe Wine causeth thee to forsake the olde, though it be better: much lyke to the men in the Iland Scyrum,

Euphues.

Scyrum, who pull vp the old trees when they see the young begin to spring, and not vnlike vnto the widow of Lesbos, which chaunged all her olde gold for new glasse: Haue I serued thee thre yeares faithfully, and am I serued so unkindly: Shall the fruite of my desire be turned to disdain: But vnlesse Euphues had inueigled thee, thou hadst yet bene constant: yea, but if Euphues had not seene thee willing to be wonne, he would neuer haue wooed thee: but had not Euphues enticed thee with faire words, thou wouldest neuer haue loued him: but hadst not thou giuen him faire looks, he would neuer haue liked thee: I, but Euphues gaue the onset: I, but Lucilla gaue the occasion: I, but Euphues first brake his mind: I, but Lucilla first bewraied her meaning. Tush, why goe I about to excuse any of them, seeing I haue iust cause to accuse them both. Neyther ought I to dispute which of them hath profered me the greatest villanie, sith that eyther of them hath committed periuie. Yet although they haue found mee dull in perceiuing theyr falsehood, they shall not finde mee slacke in reuenging theyr follie. As for Lucilla, seeing I meane altogether to forget her, I meane also to forgive her, least in seeking meanes to be reuenged, mine olde desire to be renewed.

Philautus hauing thus discoursed with himselfe, began to write to Euphues as followeth.

Although hetherto Euphues I haue shined thee in my hart as a trustie friend, I will shun thee hereafter as a trothlesse foe: and although I cannot see in thee lesse witte then I was wont, yet doe I finde lesse honestie. I perceiue at the last (although being deceiued it be too late) that Huske, though it be sweet in the smell, is sower in the smacke: that the leafe of the Cedar tree, though it be faire to be seene, yet the crop deprieth sight: that friendship, though it be plighted by shaking of the hand, yet it is shaken off by fraud of the hart. But thou hast not much to boast of, for as thou hast wonne a fickle Lady, so hast thou lost a faithfull friend. How canst thou be secure of her constancie, when thou hast had such triall of her lightnesse: How

Euphues.

cannst thou assure thy selfe that she will be faithfull to thee, which hath borne faithlesse to me? Ah Euphues, let not thy credulity be an occasion for thee hereafter to practise the lyke crueltie. Remember this, that yet there hath neuer borne any faithlesse to his friend, that hath not also borne fruitlesse to his God. But I way the trecherie the lesse, in that it cometh from a Grecian, in whom is no trouth. Though I be too weake to waistle for a reuenge, yet God, who permitteth no guile to be guiltlesse, will shortly requite this iniurie: though Philautus haue no policie to undermine thee, yet thine owne practises shall be sufficient to ouerthrow thee.

Couldst thou Euphues for the loue of a fruitlesse pleasure, violate the league of faithfull friendship? Didst thou way more the enticing looks of a lewd Wench, then the entire loue of a loyall friend? If thou diddest determine with thy selfe at the first to be false, why diddest thou swear to be true? If to be true, why art thou false? If thou wast minded both fallie and forgedlie to deceiue me, why diddest thou flatter and dissemble with me at the first? If to loue me, why dost thou sinch at the last? If the arched bands of amitie did delight thee, why didst thou breake them? If they dislike thee, why dost thou prayse them? Dost thou not know that a perfect friend should be like the Glasse-worme, which shineth most bright in the darke, or like the pure Frankensence, which smelleth most sweet when it is in the fire? or at the least, not vnlike to the Damaske Rose, which is sweter in the Still, then on the stalk? But thou Euphues, dost rather resemble the Swallow, which in the Sommer creepeth vnder the eues of euery house, and in the Winter leaueth nothing but durt behind her: or the Humble Bee, which hauing sucked Honey out of the faire flower both leaue it, and loath it: or the Spider which in the finest web both hang the fairest flie? Dost thou think Euphues, that thy craft in betraying me, shall any whit cole my courage in reuenging thy villanie? or that a Gentleman of Naples, will put by such an iniurie at the hands of a Scholler? And if I doo, it is not for want of courage to maintain my iust quarrell, but of will, which thinketh
scoyne

Euphues.

scorne to get so vaine a conquest. I know that Menelaus for his ten yeeres war, endured ten yeeres woe, that after all his strife he wan but a strumpet, that for all his trauaile, he reduced (I cannot say reclaimed) but a stragler: which was as much, in my iudgment, as to strue for a broken Glasse, which is good for nothing: I wish thee rather Menelaus care, then my selfe his conquest, that thou being deluded by Lucilla, maiest rather knowe what it is to be deceiued, then I hauing conquered thee, should proue what it were to bring back a dissembler.

Seeing therfore there can no greater reuenge light vpon thee, then that as thou hast reaped where another hath sowne, so another may thersethat which thou hast reaped: I will pray that thou maiest be measured vnto with the like measure that thou hast meaten vnto others: that is, as thou hast thought it no conscience to betray me, so others may deeme it no dishonestie to deceiue thee: that as Lucilla made it a light matter to forsweare her old friend Philautus, so she may make it a mocke to forsake her new Where Euphues. Which if it come to passe, as it is like by my compasse, thou shalt see the troubles, & feele the torments which thou hast already throwne into the harts & eyes of others.

Thus hoping shortly to see thee as hopelesse, as my selfe is haplesse, I wish my wish were as effectually ended, as it is hartlie looked for. And so I leaue thee.

Thine once
Philautus.

Philautus dispatching a messenger with this Letter speedie to Euphues, went into the fieldes to walke there, eyther to digest his choller, or cheere vpon his melancholly. But Euphues hauing reade the contentes, was well content, setting his talke at naught, and answered his tauntes in these glibbing tearmes.

I Remember Philautus, howe valiantlie Ajax boasted in the feats of armes, yet Villes bare away the armour: & it may be, that though thou crake of thine owne courage, thou maist easilie

Euphues.

easlie lose the conquest. Dost thou thinke Euphues such a dastard, that he is not able to withstand thy courage, or such a dullard that he cannot descree thy craft. Alasse good soule, it fareth with thee as with the Henne, which when the Buttocke hath caught her chicken, beginneth to cackle, and thou hauing lost thy Louer, beginnest to prattle. Thus Philaurus, I am in this point of Euripides his mind, who thinks it lawfull for the desire of a kingdome to transgresse the bounds of honestie, and for the loue of a Lady, to violate and breake the bonds of amitie.

The friendship betweene man and man, as it is common, so it is of course: betweene man and woman, as it is sildome, so is it sincere, the one proceedeth of the similitude of manners, the other of the sinceritie of the hart: if thou haddest learned the first part of hawking, thou wouldest haue learned to haue held fast, or the first note of Descant, thou wouldest haue kept thy Sol, Fa, to thy selfe.

But thou canst blame me no more of folly, in leauing thee to loue Lucilla, then thou maist reprove him of foolishnesse, that hauing a Sparrowe in his hand, letteth her goe to catch the Pheasant, or him of vnskillfulnesse that seeth the Heron, leaueth to leuell his shot at the Stockdoue: or the woman of copenesse, that hauing a dead Rose in her bosome, throweth it away to gather the fresh Violet. Leue knoweth no lawes: Did not Iupiter transforme himselfe into the shape of Amphinio, to imbrace Alcmena? Into the forme of a Swan, to enioy Læda? Into a Bull, to beguile Io: Into a showre of gold, to win Danae: Did not Neptune change himselfe into a Heyfer, a Ram, a flood, a Dolphin, onely for the loue of those he lusted after? Did not Appollo conuert himselfe into a Shepheard, into a Bird, into a Lyon, for the desire hee had to heale his disease. If the Gods thought no scozne to become Beasts to obtaine their best beloved, shall Euphues be so nice in changing his coppie to gaine his Lady? No, no, he that cannot dissemble in loue, is not worthy to liue. I am of this mind, that both might and mallice, deceit and trecherie, all periury, any impietie may lawfully be committed in loue, which is lawlesse.

In

Euphues.

In that thou arguest Lucilla of lightnesse, thy will hangs in the light of thy wit. Dost thou not knowe that the weake stomacke if it be cloyed with one diet, both soonest surfet: That the Clownes Garlick cannot ease the Courtiers disease so well as the pure Triacle, that far fet and deare bought is good for Ladies: That Euphues being a more daintie morsell then Philautus, ought better to be accepted: Tush Philautus, set thy hart at rest, for thy hap willethe thee to giue ouer all hope, both of my friendship, and her loue: as for reuenge, thou art not so able to lend a blow, as I to ward it, neither more venturous to challenge the combat, then I valiant to aunswere the quarrell. As Lucilla was caught by fraude, so shall she be kept by force: and as thou wast too simple to espie my craft, so I thinke thou wilt be too weake to withstand my courage: if thy reuenge stand onely vpon thy wish, thou shalt neuer liue to see my woe, or to haue thy will, and so farewell.

Euphues.

This Letter being dispatched, Euphues sent it, and Philautus read it, who disdainning those proud termes, disdained also to answer them, being readie to ride with Ferardo.

Euphues hauing for a space absented himselfe from the house of Ferardo, because he was at home, longed soze to see Lucilla, which now opportunitie offered vnto him, Ferardo being gone againe to Venice with Philautus, but in his absence one Curio a Gentleman of Naples, of little wealth and lesse wit, haunted Lucilla her companie, and so inchaunted her, that Euphues was also cast off with Philautus, which thing being unknown to Euphues, caused him the sooner to make his repaire to the presence of his Lady, whom hee finding in her muses, began pleasantly in this manner.

Mistresse Lucilla, although my long absence might breede your iust anger, (for that Louers desire nothing so much as often meeting) yet I hope my presence will dissolue your chollar (for that Louers are soon pleased, when of their wishes they be fullie possessed.) My absence is the rather to be excused, in that

I.

your

Euphues.

your father hath bene alwayes at home, whose frownes seemed to threaten my ill fortune, and my presence at this present the better to be accepted, in that I haue made such speedie repaie to your presence. Unto whom Lucilla answered with this glicke.

Trulie Euphues you haue mist the censure, for I was neither angrie with your long absence, neyther am I well pleased at your presence, the one gaue me rather a good hope hereafter neuer to see you, the other giueth mee a greater occasion to abhorre you.

Euphues being nipped on the head, with a pale countenance, as though his soule had forsaken his bodie, replied as followeth.

If this sodaine change Lucilla proceeded of any desert of mine, I am here not onlie to answer the fact, but also to make amendes for my fault: if of any newe motion or mind to forsake your newe friend, I am rather to lament your inconstancie then to reuenge it: but I hope that such hote loue cannot be so soone colde, neyther such sayth rewarded with such sodaine forgetfulnesse.

Lucilla not ashamed to confesse her follie, answered him with this frump.

Sir, whether your desert or my desire haue wrought this change, it will boote you little to know, neither do I cranc amends, neither feare a reuenge: as for seruent loue, you know there is no fire so hot, but it is quenched with water, neither affection so strong, but it is weakened with reason, let this suffice thee, that thou knowest I care not for thee.

Indeepe (sayd Euphues) to knowe the cause of your alteration would boote me little, seeing the effect taketh such force. I haue heard that women either loue entirely, or hate deadly, and seeing you haue put mee out of doubt of the one, I must needs perswade my selfe of the other.

This change will cause Philautus to laugh me to scorn, and doubt thy lightnesse in turning so often. Such was the hope that I conceived of thy constancie, that I spared not in all places

Euphues.

places to blazze thy loyalte, but now my rash conceit will pricke me a year, and thee a light huswife.

Ray (sayd Lucilla) nowe shalt thou not laugh Philautus to scorn, seeing you haue drinke both of one cup: in miserie Euphues, it is great comfort to haue a companion. I doubt not but that you will both conspire against me to work some mischief, although I nothing feare your mallice: whosoever accounteth thee a liar for praising me, may also deeme you a leacher for being enamoured of me: and whosoever iudgeth me light in forsaking of you, may thinke thee as lewd in louing of me: for thou that thoughtest it lawfull to deceiue thy friend, must take no scorn to be deceiued of thy foe.

Then I perceiue Lucilla (sayde he) that I was made thy stake, and Philautus thy laughing stocke: whose friendshippe (I must confesse indeede) I haue refused to obtaine thy fauour: and sithens another hath wonne that we both haue lost. I am content for my part, neyther ought I to be grieved, seeing thou art sickle.

Certes Euphues (said Lucilla) you spend your tyme in wast, for your welcome is but small, and your chere is like to be lesse, fancie giueth no reason of her change, neyther will be controlled for anie choyce: this is therfore to warne you, that from henceforth you neuer sollicite this sute, neyther offer any way your seruice: I haue chosen one (I must needs confesse) neyther to be compared to Philautus in wealth, nor to thee in wit, neyther in birth to the worst of you both: I thinke God gaue it mee for a iust plague in renouncing Philautus and choosing thee, and sithens I am an ensample to all women of lightnesse, I am like also to be a myxox to all them of unhappinesse, which ill lucke I must take, by so much the more patientlie, by how much the more I acknowledge my selfe to haue deserued it worthilie.

Tell Lucilla, (answered Euphues) this cause breedeth my sorrowe the more, in that it is so sodaine, and by so much the more I lament it, by howe much the lesse I looked not for it. In that my welcome is so colde, and my chere so simple, it

Euphues.

nothing toucheth me, seeing your surie is so hotte, and my misfortune so great, that I am neither willing to receiue it, nor you to bestow it. If tract of time, or want of triall, had caused this Metamorphosis, my griefe had bene more tollerable, and your flaxing more excusable, but comming in a moment, undeserued, unlooked for, unthought of, it increaseth my sorowe, and thy shame.

Euphues (quoth shee) you make a long Haruest for a little Coyne, and angle for the fish that is already caught. Curio, yea, Curio is he that hath my loue at his pleasure, and shall also haue my lyfe at his commaundement, and although you deeme him unworthie to enioy that, which earst you accounted no wight worthie to imbrace, yet seeing I esteeme him more worth then any, hee is to be reputed as chiefe. The Wolfe chooseth him for her make, that hath or doth indure most trauell for her sake. Venus was content to take the black Smith with his powlt foote. Cornelia here in Naples, disdained not to loue a rude Spiller.

As for changing, did not Helen the pearle of Greece, thy Country woman, first take Menelaus, then Theseus, and last of all Paris? If brute Beastes giue vs ensamples, that those are most to be lyked, of whom wee are best beloued, or if the Princesse of beautie Venus, and her heires, Helen and Cornelia, shew that our affection standeth on our free will, then am I rather to be excused then accused. Wherefore good Euphues be as merrie as you may be, for time may so turne, that once againe you may be.

Ray Lucilla (sayd he) my Haruest shall cease, seeing others haue reaped my coyne: as for angling for the fish that is already caught, that were but mere follie. But in my mind if you be a fish, you are eyther an Cele, which as soone as one hath hold on her taile, will slip out of his hand, or else a Pennow, which will be nibling at euerie baite, but neuer biting: but what fish soener you be, you haue made both me and Philautus to swallow a Gudge.

If Curio be the person, I would neither wish thee a greater plague,

Euphues.

plague, nor him a deadlier poison. I for my part thinke him worthie of thee, and thou unworthie of him, for although he be in bodie deforined, in mind foolish, an Innocent borne, a begger by misfortune, yet doth he deserue a better then thy selfe, whose corrupt manners hath stayned thy heauenly hiew, whose light behauiour hath dimmed the lights of thy beautie, whose vnconstant mind hath betrayed the innocencie of so manie a Gentleman. And in that you bring in the example of a Beast to confirme your folly, you shew therein your beastly disposition, which is readie to follow such beastringes. But Venus played false, and what for that? Seeing her lightnesse serued for an example, I would wish thou mightest trie her punishment for a reward that being openly taken in an yron net, all the world might iudge whether thou be fish or flesh, and certes in my mind no angle will hold thee, it must be a net.

Cornelia loued a Miller, and thou a miser, can her follie excuse thy fault? Helen of Greece, my Countrey woman borne, but thine by profession, changed and rechanged at her pleasure, I graunt. Shall the lewdnesse of others animate thee in thy lightnesse? Why then dost thou not haunt the Stues, because Laïs frequented them? Why dost thou not loue a Bull, seeing Pasiphae loued one? Why art thou not enamoured of thy Father, knowing that Myrrha was so incensed? These are set downe that we viewing their incontinencie, should fie the like impudencie, not follow the like excesse, neither can they excuse thee of any inconstancie. Perrie I will bee as I may, but if I may hereafter as thou meanest, I will not, and therefore farewell Lucilla, the most inconstant that euer was nursed in Naples, farewell Naples, the most cursed Towne in all Italy, and women all farewell.

Euphues hauing thus giuen her his last farewell, yet being solitarie, began afresh to recount his sorrow in this manner.

Ah Euphues, into what misfortune art thou brought? In what sodaine miserie art thou wrapped? It is like to fare with thee as with the Eagle, which dieth neither for age, nor with sicknesse, but with famine: for although thy stomack hunger,

Euphues.

yet thy hart will not suffer thee to eate. And why shouldst thou torment thy selfe for one, in whom is neither faith nor seruencie? I counterfait loue of women, Oh inconstant Hecy. I haue lost Philaenus. I haue lost Lucilla: I haue lost that which I shall hardly find againe, a faithfull friend. Oh foolish Euphues, why didst thou leaue Athens the nurse of wisdom, to inhabit Naples the nourisher of wantonnesse. Had it not been better for thee to haue eaten salt with the Philosophers in Greece, then sugar with the Courtiers of Italy? But behold the course of youth, which alwaies inclineth to pleasure, I forsooke mine old companions to search for new friends: I reiected the graue and fatherlie counsaile of Eubulus, to follow the brainicke humour of mine owne will. I addicted my selfe wholly to the seruice of women, to spend my life in the laps of Ladies, my lands in maintenance of brauerie, my wit in the vanities of idle Sonnets. I had thought that women had been as we men, that is, true, faithfull, zealous, and constant: but I perceiue they be rather wooed unto men by their falshood, iealousie, and inconstancie. I was halfe perswaded, that they were made of the perfection of men, and would be comforters, but now I see they haue tasted of the infection of the Serpent, and will be corrauius.

The Physician saith, it is dangerous to minister Phisicke vnto the Patient that hath a cold stomack and a hot liuer, leaſt in giuing warmth to the one, he enflame the other: so verily it is hard to deale with a woman, whose words seeme seruent, whose hart is congealed into hard Ice, leaſt trusting their outward talke, he be betrayed with their inward trecherie. I will to Athens, there to tolle my booke, no more in Naples to liue with faire looks. I will so frame my selfe, as all youth hereafter shall rather reioyce to see my amendment, then be animated to follow my former life. Philosophy, Phisicke, Diuinitie, shall be my study. Of the hidden secrets of Nature, the expresse Image of Morall vertues, the equall ballance of iustice, the medicines to heale all diseases, how they begin to delight me. The Axiomaes of Aristotle, the Maxims of Iustinian, the Aphorismes of Galen, haue sodainly made such a breach into my mind,

Euphues.

mind, that I seeme onely to desire them, which did onely earst
 detect them. If wit be employed to the honest study of learning,
 what thing so precious as wit? If in the idle trade of loue, what
 thing more pestilent then wit? The proofe of late hath bene
 verified in mee, whom Nature hath indued with a little wit,
 which I haue abused with an obstinat will: most true it is, that
 the thing the better it is, the greater is the abuse, and that there
 is nothing, but through the malice of man, may be abused. Doth
 not the fire (an Element so necessarie, that without it man can
 not liue) as well burne the house, as burne in the house, if it be
 abused? Doth not Triacle as well poyson as helpe, if it be ta-
 ken out of time? Doth not Wine, if it be immoderately taken,
 kill the stomacke, enflame the liver, mischiefe the drunken? Doth not
 Whisick destroy if it be not well tempered? Doth not Lawe accuse if it be not rightly interpreted? Doth not Dini-
 tie condemne if it be not faithfully construed? Is not poyson
 taken out of the Hony-suckle by the Spider, benome out of the
 Rose by the Canker, bung out of the Papple-tree by the Scorpion:
 Even so, the greatest wickednes is drawne out of the great-
 est wit, if it be abused by will, or entangled with the world,
 or inueigled with women. But seeing I see mine owne impie-
 tie, I will inueour my selfe to amend all that is past, and to be
 a myrrour of godlinesse hereafter. The Rose, though a little
 it be eaten with the Canker, yet being distilled, yeldeth sweet
 water: the yron, though fretted with rust, yet being burnt in
 the fire, shineth bright: and wit, although it hath bene eaten
 with the Canker of his owne conceit, and fettered with the rust
 of vaine loue, yet being purified in the still of wisdoms, and
 tried in the fire of zeale, will shine bright, and smell swete, in
 the nosegayls of young Nouices.

As therefore I gaue a farewell to Lucilla, a farewell to
 Naples, a farewell to women, so nowe I doe gyue a farewell
 to the world, meaning rather to macerate my lyfe with mel-
 lanchollie, then pine in follie, rather choosing to dye in my
 studie amidst my Bookes, then to court it in Italic, in the
 companie of Ladies.

Euphues

Euphues.

Euphues hauing thus debated with himselfe, went to his bed, there either with sleepe to deceiue his fancie, or with musing to renue his ill fortune, or recant his old follies. But it happened immediatlie Ferardo to returne home, who hearing this straunge cuent, was not a little amazed, and was nowe more readie to exhort Lucilla from the loue of Cuno, then befoze to the lyking of Philautus. Therefore in all hast with watric eyes, and a wofull hart, began on this manner to reason with his daughter.

Lucilla, (Daughter I am ashamed to call thee, seeing thou hast neither care of thy fathers tender affection, nor of thine owne credite) what spirit hath inchaunted thy spirit, that euery minute thou alterest thy mind? I thought that my hoarie hairees should haue found comfort by thy golden lockes, and my rotten age great ease, by thy ripe yeares: but alas, I see in thee neyther wit to order thy doings, neither will to frame thy selfe to discretion, neither the nature of a child, neither the nature of a maiden, neither (I cannot without teares speake it) any regard to thine honour, neither any care of thine honestie.

I am now enforzed to remember thy Mothers death, who I think was a Prophetesse in her life: so oftentimes she would say, that thou haddest more beautie, then was conuenient for one that should be honest, and more cockering then was meete for one that should be a Patron.

Would I had neuer liued to be so olde, or thou to be so obstinate, eyther would I had died in my youth in the Court, or thou in thy cradle: I wold to God that either I had neuer been bozn, or thou neuer bzed: Is this the comfort that the Parent reapeth for all his care? Is obstinacie payed for obedience? Stubburnesse rendered for dutie? malicious desperatnesse for filiall feare? I perceiue nowe that the wise Painter sawe more then the foolish Parent can, who painted loue going downward, saying: it might well descend, but ascend it could neuer. Danaus, whom they report to be the father of fiftie Childzen, had among them all, but one that disobeyed him in a thing most dishonest: but I that am father to one more then I wold be, although

Euphues.

though one be all, haue that one most disobedient to me in a request lawfull and reasonable. If Danaus, seeing but one of his Daughters without a lve, became himselfe without mercie, what shall Ferardo doe in this case, who hath one and all, most vnnaturall to him in a most iust cause? Shall Curio enioy the fruite of my trauailes, possesse the benefit of my labours, inherit the patrimonie of mine auncellers, who hath neither wisdome to increase them, nor wit to keepe them.

Wilt thou Lucilla, bestow thy selfe on such a one, as hath neither comlinesse in his bodie, nor knowledge in his minde, nor credite in his Countrie? Oh I would thou haddest eyther bene euer faithfull to Philautus, or neuer faithlesse to Euphues, or wouldest thou wouldest bee most fickle to Curio. As thy beautie hath made thee the blaze of Italie, so will thy lightnesse make thee the by-woorde of the worlde. O Lucilla, Lucilla, wouldest thou wast lesse faire and more fortunate, eyther of lesse honour or greater honestie, eyther better minded or soone buried.

Shall thine olde Father liue to see thee match with a young foole? Shall my kinde hart bee rewarded with such unkinde hate? Ah Lucilla, thou knowest not the care of a Father, nor the dutie of a Childe, and as far thou art from pietie, as I from crueltie. Nature will not permit mee to disherite my Daughter, and yet it will suffer thee to dishonour thy Father. Affection causeth mee to wish thy life, and shall it entice thee to procure my death? It is mine onelie comfort to see thee flourish in thy youth, and it is thine to see mee fade in mine age. To conclude, I desire to liue to see thee prosper, and thou to see mee perish. But why cast I the effect of this vnnaturalnesse in thy teeth, seeing I my selfe was the cause? I made thee a woman, and thou hast made me a foole: I brought thee vp like a Cockney, and thou hast handled me like a Cockscombe (I speake it to myne owne shame) I made more of thee then became a Father, and thou lesse of me then besamed a child. And shall my louing care be cause of thy wicked crueltie? Psea, yea, I am not the first that hath bene too carefull, nor the last that shall

Euphues.

be handled so unkindly: it is common to see Fathers too sonde, and children too froward.

Tell Lucilla, the teares which thou seest trickle downe my cheekes, and my drops of blood (which thou canst not see) that fall from my hart, enforce me to make an end of my talke: and if thou haue any dutie of a childe, or care of a friende, or curtesie of a stranger, or feeling of a Christian, or humilitie of a reasonable creature, then release thy Father of griefe, and acquite thy selfe of ungratefulnessse: Otherwise thou shalt but hasten my death, and increase thine owne defame. Which if thou do, the gaine is mine, and the losse thine, and both infinite.

Lucilla eyther so bewitched that shee coulde not relent, or so wicked, that she would not yeeld to her Fathers request, answered him on this manner.

Deere Father, as you would haue mee to shew the dutie of a childe, so you ought to shewe the care of a Parent, for as the one standeth in obedience, so the other is grounded vpon reason. You would haue me, as I owe dutie to you, to leaue Curio, and I desire you as you owe me any good loue, that you suffer mee to enioy him: If you accuse mee of unnaturalnesse in that I yeelde not to your request, I am also to condemne you of unkindnesse, in that you graunt not to my petition. You object I know not what to Curio, but it is the eye of the Maister that fatteth the Horse, and the loue of the woman that maketh the man.

To giue reason for fancie, were to weigh the fire, and measure the winde. If therefore my delight bee the cause of your death, I thinke my sorrowe would be an occasion of your solace. And if you be angrie because I am pleased, certes I deeme you would be content if I were dectased: which if it be so, that my pleasure breed your paine, and mine annoie your ioy, I may well saie that you are an unkinde Father, and I an vnfortunate child. But good Father, either content your selfe with my choice, or let me stande to the maine chaunce, otherwise, the griefe will be mine, and the fault yours, and both intollerable.

Ferardo

Euphues.

Ferardo seeing his Daughter to haue neither regarde of her honour nor his request, conceived such an inward griefe, that in short space he died, leauing Lucilla the onely heire of his lands, and Curio to possesse them, but what end came of her, seeing it is nothing incident to the history of Euphues, it were superfluous to insert it, and so incredible, that all women would rather wonder at it, then beleue it: which euent being so strange, I had rather leaue them in a muse what it shoulde bee, then in a maze in telling what it was.

Philautus hauing intelligence of Euphues his successe, and the falshood of Lucilla, although he began to reioyce at the miserie of his fellow, yet seeing her sicklenes, could not but lament her folly, and pittie his friends misfortune. Thinking that the lightnesse of Lucilla entised Euphues to so great liking.

Euphues and Philautus hauing conference betweene themselves, casting discourtesie in the teeth each to the other, but chiefly noting disloyalty in the demeanour of Lucilla, after much talke, renewed their olde friendship, both abandoning Lucilla as most abhominable.

Philautus was earnest to haue Euphues tarry in Naples, and Euphues desirous to haue Philautus to Athens, but the one was so addicted to the Court, the other so wedded to the Uniuersitie, that each refused the offer of the other: yet this they agreed betweene themselves, that though their bodies were by distance of place seuered, yet the coniunction of theyr minds, should neuer be seperated by the length of time, or allienated by change of soyle. I for my part saide Euphues, to confirme this league, giue thee my hand and my hart, and so likewise did Philautus, and so shaking hands, they did bid each other farewell.

Euphues to the intent hee might bzidle the ouer-lashing affections of Philautus, conueied into his Studie a certaine Pamphlet, which he tearmed, A cooling Card for Philautus, yet generally to be applyed to all Louers, which I haue inserted as followeth.

Euphues to Philautus.

¶ A cooling Carde for Philautus, and all
fond Louers.



Using with my selfe beeing idle, howe I might well be imployed (friend Philautus) I could finde nothing either moze fitte to continue our friendship, or of greater force to dissolue our folly, then to write of a remedy for that, which many iudge past cure: for loue (Philautus) with the which I haue been so tormented, that I haue lost my time, thou so troubled, that thou hast forgot reason, both so mangled with repulse, inuicled by deceit, and almost murdered by disdaine, that I can neyther remember our miserie without griefe, nor redresse our mishaps without grones. How wantonly, yea, and how willinglie, haue we abused our golden time, and mispent our gotten treasure? How curious were we to please our Lady, how carelesse to displease our Lord? How deuout in seruing our Goddesse, how desperate in forgetting our God? Ah my Philautus, if the wasting of our mony might not dehoist vs, yet the wounding of our mindes should deterre vs, if reason might nothing perswade vs to wisdom, yet shame shoulde proucke vs to wit. If Lucilla reade this trifle, she will straight proclaime Euphues for a trayfour, and seeing me turne my tippet, will either shut mee out for a wrangler, or cast me off for a Wyper-drauer: either conuince me of mallice in belwaying their sights, or condemne me of mischief, in arming young men against flouting minions. And what then? Though Curio be as hote as a toast, yet Euphues is as cold as a clock, though he be a Cock of the game, yet Euphues is content to be a craven and cry creak: though Curio be old huddle and twang, Ipse he, yet Euphues had rather shrink in the wetting, then waste in the wearing. I knowe Curio to bee Steele to the backe, Standard-bearer to Venus Campe, swoyne to the crewe, true to the crowne, Knight marshall to Cupid, and heyre apparant to his kingdom. But by that time that he hath eaten but one bushell of salt with Lucilla, hee shall

Euphues to Philautus.

shall taste ten quarters of sorrow in his loue, then shall he finde for euery pint of honny, a gallon of gall : for euery dram of pleasure, an ounce of paine, for euery inch of mirth, an ell of moane. And yet Philautus, if there bee any man in dispaire to obtaine his purpose, or so obstinate in his opinion, that hauing lost his freedom by folly, would also loose his life for loue, let him repaire hether, & he shall reape such profite, as will either quench his flames, or asswage his furie, either cause him to renounce his Lady as most pernicious, or redeeme his libertie as most precious. Come therefore to me all ye Louers that haue beene deceiued by fancie, the glasse of pestilence : or deluded by Women, the gate of perdition : be as earnest to seek a medicine, as you were eager to run into mischief : the earth bringeth forth as well Endiue to delight the people, as Hemlock to endanger the patient, as well the Rose to distill, as the Pettie to sting, as well the Bee to giue Honny, as the Spider to yeeld payson. If my lewde life Gentlemen, haue giuen you offence, let my counsaile make you amends, if by my folly any be allured to lust, let them by my repentance bee drawne to continencie. Achilles speare could as well heale as hurt, the Scorpion, though hee sting, yet he stints the paine, though the hearbe Nerius payson the sheepe, yet it is a remedy to man against payson, though I haue infected some by example, yet I hope I shall comfort many by repentance.

Whatsoever I speake to men, the same also I speake to women, I meane not to runne with the Ware, and hold with the Hound, to carry fire in the one hand & water in the other, neither to flatter men as altogether faultlesse, neither to fall out with women, as altogether guiltie, for as I am not minded to picke a thanke with the one, so am I not determined to picke a quarrell with the other, if women be not peruerse, they shall reape profit by remedy of pleasure. If Phillis were now to take counsaile, she would not be so foolish to hang her selfe, neither Dido so fond to die for Aeneas, neither Pasiphae so monstrous to loue a Bull, nor Phædra so vnnaturall to bee enamoured to loue her sonne. This is therefore to admonish all young Impes

Euphues to Philautus.

and Mouises in loue, not to blow the coales of fancy with desire, but to quench them with disdaine. When loue tickleth thee, decline it least it kisse thee, rather fast then surfet, rather starue then strue to exceed. Though the beginning of loue bying delight, the end byingeth destruction. For as the first draught of Wine doth comfort the stomacke, the seconde inflame the liuer, the third fume into the head: so the first sip of loue is pleasant, the second perrillous, the third pestilent.

If thou perceiue thy selfe to bee enticed with theyr wanton glaunces, or allured with their wicked guiles, either enchanted with their beautie, or enamored with their brauerie, enter with thy selfe into this meditation. What shal I gaine if I obtaine my purpose: nay rather what shal I lose in winning my pleasure: If my Lady yeeld to be my Louer, is it not likely she will be anothers lemmann: and if she be a modest Patron, my laboz is lost. This therfore remaineth, that either I must pine in cares, or perrish with curses. If shee be chaste, then is shee coy, if light, then is shee impudent, if a graue Patron, who can wooe her: if a lewd minion, who would wed her: if one of the Vestall virgins, they haue bowed virginittie, if one of Venus court, they haue bowed dishonestie: if I loue one that is fayre, it will kindle iealousie: if one that is foule, it will conuert mee into frenzie. If fertile to beare children, my care is increased, if barren, my course is augmented: if honest, I feare her death, if immodest, I shall be wearie of my life.

To what end then shall I liue in loue, seeing alwaies it is a life moze to bee feared then death: for all my time wasted in sighes and woene in sobs, for all my treasure spent on iewels, and spent in iollity, what recompence shall I reape besides repentance: what other reward shal I haue then reproch: what other solace then endless shame: But happily thou wilt say, if I refuse theyr curtesie, I shall be accounted a mecocke, a milksop, taunted and retaunted, with check and checkmate, flouted and reflouted with intollerable glæ. Alasse fond foole, art thou so pinned to their fluxes, that thou regardest moze their babble then thine owne blisse: moze their frumps then thine own welfare:

Euphues to Philautus.

fare? Wilt thou resemble the kinde Spaniell, which the more he is beaten, the sonder he is: or the foolish Cresse, which will neuer away? Dost thou not knowe, that Women deeme none valiant, valesse he be too ventrous: that they account one a dastard if he be not desperate, a pinch-peny, if he be not prodigall: if silent, a sot, if full of words, a foole. Veruersly doe they alwaies thinke of their Louers, and talke of them scornfully, iudging all to be Clownes which are not Courtiers, and all to be pinglers that be not coursers. Seeing therfore the very boosome of loue is sowre, the bud cannot be sweet: in time pzeuent danger, least vntimely thou run into a thousand perils. Search the wound while it is greene, too late commeth the salue when the soze festereth, and the medicine bringeth double care, when the maladie is past cure.

Beware of delays. What lesse then the graine of Mustard sēde, in time almost what thing is greater then the stalk thereof? The slender twig groweth to a stately tree, and that which with the hand might easily haue bene pulled vp, will hardlie with the Axe be hewen downe. The least sparke if it bee not quenched will burst into a flame, the least Noath in time eateth the thickest cloth: and I haue read, that in a short space, there was a Towne in Spaine vndermined with Connies, in Theffalia with Houles, with Frogs in Fraunce, in Africa with Flyes. If these sillie wormes in tract of times ouerthrew so stately Townes, how much more will loue, which creepeth secretly into the minde, (as the rust doth into the yron, and is not percciued) consume the body, yea and confounde the soule. Deferr not from howre to day, from day to month, from month to yere, and alwaies remaine in misery. He that to day is not willing, will to morrow be more wilfull. But alas it is more common then lamentable, to behold the tottering estate of Louers, who think by delays to pzeuent dangers, with Dyle to quench fire, with smoake to clere the eye-sight. They flatter themselves with a fainting farewell, deferring ouer vntill to morrow, when as their morrow doth alwaies increase thy sorrow. Let neither their amiable countenance, neither they
painted

Euphues to Philautus.

painted protestations, neither their deceitfull promises allure thee to delaies. Thinke this with thy selfe, that the swat songs of Calipso, were subtile snares to entise Villes, that the Crab then catcheth the Dyffer when the sunne shineth: that Hyena when she speaketh like a man, deuiseeth most mischief, that women whē they be most pleasant, pretend most mischief. Follow Alexander, which hearing the commendation & singuler comelines of y^e wife of Darius, so courageously withstood the assaults of fancie, that he would not so much as take a view of her beautie. Imitate Cyrus, a King endued with such continencie, that he leathed to looke on the hiew of Panthea, and when Araspus told him that she excelled all moystall wights in amiable shew, by so much the more, said Cyrus, I ought to refraine from her sight, for if I follow thy counsaile in going to her, it may bee I shall desire to continue with her, and by my light affection neglect my serious affaires. Learne of Romulus to abstaine from wine, be it neuer so delicate, of Agesilaus to despise costly apparel, be it neuer so curious: of Diogenes to detest Women, be they neuer so comlie.

Woe that toucheth Witch, shall be defiled, the soze eye infecteth the sound, the societie with women, breedeth securitie in the soule, and maketh all the fences, fencelesse. Moreover, take this counsaile as an Article of thy Creed, which I meane to follow as the chiefe argument of my faith, that idleness is the onely nurse & nourisher of sensuall appetite, the sole maintenance of youthly affection, the first shaft that Cupide shooteth in the hote liuer of a heedlesse Louer. I would to God I were not able to find this for a truth by mine owne triall, and I would the example of others idleness had caused mee rather to auoyde that fault, then experience of mine owne folly. Howe dissolute haue I beene in striving against good counsaile: howe resolute in standing in mine owne conceit: howe forward to wickednesse: howe froward to wisdom: howe wanton with too much cockering: howe wayward in hearing correction: Neither was I much vnlike these Abbay-lubbers in my life (thought farre vnlike them in belcefe) who laboured till they were cold, ate till they

Euphues to Philautus.

they sweat, and lay in bed till they bones ake. Heerof cometh it Gentlemen, that loue creepeth into the minde by priuie craft, and keepeth his hold by maine courage. The man being idle, the minde is apt to all vncleannes: the mind being boyde of exercise, the man is boide of honestie: Doth not the rust fret the hardest yron if it be not vsed? Doth not the Moath eate the finest garment if it be not woꝛne? Doth not mosse grow on the smoothest stone, if it be not stirred? Doth not impietie infect the wisest wit, if it be given to idlenesse? Is not the standing water sooner frozen then the running streame? Is not he that sitteth, moze subiect to sleepe then he that walketh? Doth not common experience make this common vnto vs, that the fattest ground bringeth forth nothing but weedes if it be not well tyled: that the sharpest wit inclineth onely to wickednes if it be not exercised? Is it not true which Seneca reporteth, that as too much bending breaketh the bow, so too much remission spoileth the mind. Besides this, immoderate sleepe, immodest play, insatiable swilling of Wine, doth so weaken the senses and bewitch the soule, that befoze we feele the motion of loue, we are resolved to lust.

Eschue idlenes my Philautus, so shalt thou easily vnbend the bowe, and quench the brands of Cupide. Loue giues place to labour, labour and thou shalt neuer loue. Cupide is a craftie childe, following those at an inch that studie pleasure, and flying those swiftly that take paines. Bend thy minde to the law, whereby thou maist haue vnderstanding of olde and auncient customes, defend thy Clients, enrich thy Coffers, and carrie credite in thy Countrie. If Lawe seeme loathsome vnto thee, search the secrets of Physick, whereby thou maist know the hidden nature of hearbs, whereby thou maist gather profit to thy purse, and pleasure to thy minde. What can be moze exquisite to humane affaires, then for euery feauer be it neuer so hot, for euery pallie be it neuer so cold, for euery infection be it neuer so strange, to giue a remedie? The olde verse standeth as yet in his olde vertue: What Gallen giueth goods, Iustitian honours. If thou be so nice, that thou canst no way brooke the practise of

L.

Physick,

Euphues to Philautus.

Whisicke, or so vnwise, that thou wilt not beate thy bzaines about the instituts of the Law, confer all thy Studie, all thy time, all thy treasure, to the attaining of the sacred and sincere knowledge of Diuinitie. By this maist thou bziidle thine incontinencie, raine thy affections, restraîne thy lust. Where shalt thou behold as it were in a glasse, that all the glozy of man is as the grasse, that all things vnder heauen are but vaine, that our life is but a shadow, a warfare, a pilgrimage, a vapour, a bubble, a blast : of such shortnes, that Dauid saith, it is but a spanne long, of such sharpnes, that Iob noteth it replenished with many miseries : of such vncertaintie, that wee are no sooner bozne, but we are subiect to death : the one foote no sooner on the ground, but the other readie to slip into the graue. Where shalt thou finde ease for thy burthen of sinne, comfort for thy conscience pined with vanitie, mercie for thine offences, by the martyrdome of thy Sauour.

By this thou shalt be able to instruct those that be weake, to confute those that be obstinate, to confounde those that be erroneous, to confirme the faithfull, to comfort the desperat, to cutte off the presumptuous, to saue thine owne soule by thy sure faith, and edifie the harts of many by thy sound doctrine. If this same be too straight a diet for thy strange disease, or too holy a profession for so hollow a person, then imploy thy selfe to martiall seates, to iusts, to turneis, yea, to all tozments, rather then to loyter in loue, and spend thy life in the laps of Ladies. What more monstrous can there be, then to see a young man abuse those gyftes to his owne shame, which GOD hath giuen him for his owne preferment : What greater infamie, then to confer the sharpe wit to the making of lewde Sonnets, to the idolatrous worshipping of their Ladies, to the vaine delights of fancie, to all kinde of vice, as it were against kind and course of nature : Is it not follie to shewe wit to women, which are neither able nor willing to receiue fruite thereof : Dost thou not knowe that the tree Siluacenda, beareth no fruit in Pharo : that the Persian trees in Rhodes, be onely ware greene, but neuer bring forth apple. That Amomus and Nardus wil onely grow in India, Balsamum onely

Euphues to Philautus.

onely in Siria, that in Rhodes no Eagle will bulde her nest, no Owle liue in Creer, no wit spring in the will of women: For tisse therefore thy affections, and force not nature against nature to striue in vaine. Goe into the Country, looke to thy goundes, yoke thine Oxen, follow the Plough, graft thy trees, beholde thy Castell, and deuise with thy selfe how the increase of them may increase thy profit. In Autumne pull thine Apples in Sommer pile thy harvest, in the Spring trim thy Garden, in Winter thy Woods, and thus beginning to delight to be a good Husband, thou shalt beginne to detest to be in loue with an idle huswife: When profit shall begin to fill thy purse with golde, then pleasure shall haue no force to defile thy minde with loue. For honest recreation after thy toyle, vse hunting or hawking, eyther rouse the Deare, or vnpearch the Pheasant, so shalt thou roote out the remembrance of thy former loue, and repent thee of such foolish lust.

And although thy Sweet hart binde thee by oath alwaies to holde a candle at her shrine, and to offer thy deuotion to thine owne destruction, yet goe, runne, flie into the Country, neyther water thou thy plants in that thou departest from thy Digges, nie, neither stand in a mammering whether it be best to depart or not: but by how much the more thou art willing to goe, by so much the more hasten thy steps: neither faine for thy selfe any slender excuse whereby thou maist tarry. Neither let raine nor thunder, neither lightning nor tempest stay thy iourney, and reckon not with thy selfe how many miles thou hast gone, that sheweth wearines, but how manie thou hast to goe, that procureth manlinesse. But foolish and frantike Louers will deeme my precepts harde, and esteeme my perswasions haggard: I must of force confesse, that it is a corrasie to the stomacke of a Louer, but a comfort to a godly liuer, to run through a thousand pikes, to escape tenne thousand perills. Sower potions bring sound health, sharpe purgations make short diseases, and the Medicine the more bitter it is, the more better it is in working. To heale the body we try Physicke, search cunning, proue sorcerie, venture through fire and water, leauing nothing vn-
L 2 sought,

Euphues to Philautus.

sought, that may be gotten for money, be it neuer so much, or procured by any meanes, be they neuer so unlawfull. Doe we much more ought wee to hazard all things for the safegard of minde, and quiet of conscience? And certes, easier will the remedy be when the reason is espied: doe you not knowe the nature of women, which is grounden onely vpon extremities? Doe they thinke any man to delight them, vnlesse he doate on them? Any to be feruent, in case he be not furious? If he be cleanly, then tearme they him proude, if meane in apparrell, a slouen, if tall, a lunge, if short, a dwarfe, if bold, blunt: if shamefast, a coward: insomuch as they haue neither meane in their frumps, nor measure in their folly. But at the first the Dre weildeth not the yoke, nor the Colt the snaffle, nor the Louer his counsell, yet time causeth the one to benide his necke, the other to open his mouth, and should enforce the third to peeld his right to reason. Lay befoze thine eyes, the sights and deceits of thy Ladie, her snatching in iest, and keeping in earnest, her perurie, her impietie, the countenance she sheweth to thee of course, the loue she beareth to others of zeale, her open malice, her dissembled mischiefe.

¶ O, I would in repeating of their vices thou couldest be as eloquent, as in remembryng them thou oughtest to be penitent: be she neuer so comly, call her counterfainte, bee thee neuer so straight, thinke her crooked, and wrest all parts of her bodie to the worst, be she neuer so worthy. If she be well set, then call her a Bosse, if slender, a Wasill twig: if put-browne, as black as a coale, if well coloured, a painted wall, if shee be pleasant, then is she a wanton, if sullen, a clowne: if honest, then is shee coy, if impudent, a harlot. Search euery vaine and smowe of their disposition, if shee haue no sight in descant, desire her to chaunt it: if no cunning to daunce, request her to trip it: if no skill in Musick, proffer her the Lute, if an ill gate, then walke with her, if rude in speech talke with her: if she be gag-toothed, tell her some merry iest to make her laugh, if pinke eyed, some doleful history to cause her weepe: in the one, her grinning will shew her deformed, in the other, her whining like a pig halfe roasted.

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roasted. It is a worlde to see howe commonly wee are blinded with the collusions of women, and moze inticed by theyr ornaments beeing artificiall, then their proportion being naturall. I loath almost to thinke on their oymments, and Apothecarie drugs, the siking of their faces, & all their slobber sauces, which bring queasines to the stomack, and disquiet to the mind. Take from them their periwigs, their paintings, their iewels, theyr rolles, their bouldsterings, and thou shalt soone perceiue, that a woman is the least part of herselfe. When they be once robbed of their roabes, the will they appeare so odious, so vglie, so monstrous, that thou wilt rather thinke the Serpents then Saints, and so like hagg, that thou wilt feare rather to be enthaunted then enamoured.

Looke in their Closets, and there shalt thou find an Apothecaries Shoppe of sweet confectiions, a Surgions boxe of sundry salues, a Pedlers pack of new fangles. Besides all this, theyr shadowes, their spots, their lawnes, their laces, their ruffs, their rings, shew them rather Cardinalls Curtisians, then modest Patrons, and moze carnally affected then moued in conscience. If euery one of these things seuerally be not of force to moue thee, yet all of them ioyntly should mollifie thee. Moreover, to make thee the stronger to strue against these Serpents, and moze subtil to deceiue these tame Serpents, my counsaile is, that thou haue moze strings to thy bow then one: it is safe riding at two Ankers, a fire deuided in twaine, burneth slower, a fountaine running into many riuers, is of lesse force, the mind enamoured of two women, is lesse affected with desire, and lesse infected with despaire: one loue expelleth another, and the remembrance of the later, quencheth the concupiscence of the first.

Yet if thou be so weake, being bewitched with their wiles, that thou hast neither will to eschue, nor witte to auoyde theyr company, if thou be either so wicked, that thou wilt not, or so wedded, that thou canst not abstaine from their glances, yet at the least dissemble thy grieve. If thou be as hote as the Mount Aetna, faine thy selfe as colde as the hill Caucasus, carrie two

Euphues to Philautus.

faces in one hooide, couer thy flaming fancie with fainted ashes, shew thy selfe sound when thou art rotten, let thy hiew be merrie, when thy hart is mellanchollie, beare a pleasant countenance with a pined conscience, a painted sheath with a leaden dagger. Thus dissembling thy griefe, thou maist recure thy disease: lone creepeth in by stealth, and by stealth slideth away. If she breake promise with thee in the night, or absent herselfe in the day, seeme thou carelesse, and then will she be carefull, if thou languish, then will she be lauish of her honour, yea, and of the other strange beast, her honestie. Stande thou on thy pattles, and she will baile bonnet. Lie thou a loose, and shee will ceaze on the lure: if thou passe by her doore, and be called backe, either seeme thou deafe and doe not heare, or desperate and not to care. Flee the place, the parlours, the portalls, wherein thou hast been conuersant with thy Ladie, yea Philautus, shunne the street where Lucilla doth dwell, least the sight of her window reue the summe of thy sorrow.

Yet although I would haue thee precise in keeping these precepts, yet would I haue thee to auoyde solitarines, that breeds mellancholie: mellancholie, madnesse: madnesse, mischief, and vtter desolation: haue euer some faithfull phere, with whom thou maist communicate thy counsaile, some Pilades to encourage Orestes, some Damon to release Pithias, some Scipio to recure Laelius. Phillis in wandring the woods, hanged herselfe, Ariarchus forsaking companie, spoiled himselfe with his owne Bodkin, Biarus a Roman, more wise then fortunate, being alone, destroyed himselfe with a potshard. Beware of soltarines. But although I would haue thee vse companie for thy recreation, yet would I haue thee alwaies to leaue the companie of those that accompany thy Ladie: yea, if she haue any iell of thine in her custody, rather loose it then go for it: least in seeking to recouer a trifle, thou reue thine old trouble. Be not curious to curle thy haire, nor careful to be neate in thy apparrel, be not prodigal of thy gold, nor precise in thy going: be not like y^e Englishman, which preferreth every strange fashion before the vse of his Country. Be thou dissolute, least thy Lady thinke thee foolish

Euphues to Philautus.

foolish in framing thy selfe to euery fashion for her sake. We leaue not their oathes and solemne protestations, their exorcismes & coniurations, their teares which they haue at commaundement, their alluring lookes, their treading on the toe, their insanozie toyes.

Let euerie one loath his Ladie, and bee ashamed to bee her seruauant. It is riches and ease that nourisheth affection, it is play, Wine, and wantonnesse that feedeth a Louer as satte as a foole: refraine from all such meates as shall prouoke thine appetite to lust, and all such meanes as may allure the minde to folly. Take cleere water for strong Wine, brolome Bread for fine Panchet, Weefe and Weewis for Quailles and Partridge: for ease, labour: for pleasure, paine: for sursetting, hunger, for sleepe watching: for the felowship of Ladies, the companie of Philosophers.

If thou say to me, Philistion heale thy selfe, I aunswer that I am meetly well purged of that disease, and yet I was neuer moze willing to cure my selfe then to comfort my Friende. And seeing the cause that made in mee so colde a deuotion, should make in thee also as frozen a desire, I hope thou wilt bee as ready to prouide a salue, as thou wast hastie in seeking a soze. And yet Philautus, I woulde not that all Women shoulde take Pepper in the nose, in that I haue disclosed the legerdemaines of a few, for well I knowe none will winch except thee be gauled, neither any be offended vnlesse thee be guiltie. Wherefore I earnestlie desire thee, that thou shewe this cooling Carde to none, except thou shewe also my defence to them all. For although I waie nothing the ill will of light huswiues, yet would I be loth to loose the good will of honest Patrons. Thus bee- ing readie to goe to Athens, and readie there to entertaine thee, whensoever thou shalt repaire thether: I bidde thee fare well, and adieu Women.

Thine cuer
Euphues.

¶ To

Euphues to Philautus.

To the graue Matrons and honest maydens
of Italie.



Centlewomen, because I would neither be mistaken of purpose, neither misconstrued of mallice, least eether the simple should suspect mee of folly, or the subtile condemne me of blasphemie against the noble sexe of women, I thought good that this my faith should be set downe to find fauour with the one, and to confute the cauels of the other. Belæue me Gentlewomen, although I haue been bold to inueigh against many, yet I am not so brutish to enuie them all, though I seeme not so gamesome as Aristippus to play with Lais, yet am I not so dogged as Diogenes, to abhorre all Ladies, neither would I you should think me so foolish (although of late I haue beene very fantastickall) that for the light behauiour of a fewe, I should call in question the demeanour of all. I knowe that as there hath bene an vnchast Helen in Greece, so there hath been also a chast Penelope, as there hath been a prodigious Pasiphae, so there hath bene a goodly Theocrita, though many haue desired to be beloued as Iupiter loued Alcmena, yet some haue wished to bee embraced, as Phrygius embraced Piera, as there hath raigned a wicked Iezabell, so hath there ruled a deuout Debora, though many haue been as fickle as Lucilla, yet hath there bene many as faithfull as Lucretia. Whatsoeuer therfore I haue spoken of the spleen against the flights and subtilties of women, I hope there is none wil mislike it if she be honest, neither care I if any do, if she be an harlot. The sowre Crab hath the shew of an apple, as well as the sweet Pippen, the black Raven the shape of a bird as well as the white Swan, the lewde wight the name of a woman, as well as the honest Patron. There is great difference betwene the standing puddle and the running streame, yet both water: great odds betwene the Adamant and the Pomice, yet both stones: a great distinction to be put betwene Vitrum and the Christall, yet both glasse: great contrarietie betwæn Lais and Lucretia, yet both women.

Saying

Euphues to Philautus.

Seeing therefore one may loue the cleere Conduit water, though he loath the muddie Ditch, and weare the precious Diamond, though he despise the ragged brick. I thinke one may also with safe conscience reuerence the modest sexe of honest maidens, though he forswear the lewd sort of unchast minions. Whiles though he detested Calipso with her sugred voice, yet he imbraced Penelope with her rude disaffe. Though Euphues abhorre the beautie of Lucilla, yet will he not abstaine from the company of a graue maiden. Though the teares of the Hart be salt, yet the teares of the Goose be sweet: though the teares of some women be counterfait to deceiue, yet the teares of many be currant to trie their loue. I for my part will honour those alwayes that be honest, and worship them in my life, whom I shall know to be worthe in their lyuing: neither can I promise such precisenesse, that I shall neuer be caught againe with the baite of beautie: for although the falshood of Lucilla haue caused me to forsake my wonted dotage, yet the faith of some Lady may cause me once againe to fall into mine olde disease. For as the fire stone in Lycuria, though it be quenched with milk, yet againe is kindled with water, or the roots of Anchusa, though it be hardned with water, yet againe it is made soft with Dyle, so the hart of Euphues inflamed earst with loue, although it be coled with the deceits of Lucilla, yet will it againe flame with the loyaltie of some honest Lady, and although it be hardned with the water of wiliness, yet will it be mollified with the Dyle of wisdom.

I presume therefore so much vpon the discretion of you Gentlewomen, that you will not thinke the worse of me, in that I haue thought so ill of some women, or loue mee the worse, in that I loath some so much. For this is my faith, that some one Rose will be blasted in the bud, some other neuer fall from the stalke: that the Wake will soone be eaten with the worme, the Walnut tree neuer: that some women will easilie be enticed to follie, some other neuer allured to vanitie: You ought therefore no more to bee agræued with that which I haue sayd, then the Pint Paister to see the Coyner hanged, or the
P. true

Euphues and his Ephœbus.

true Subject the false Traitor araigned, or the honest man the
these condemned. And so farewell.

You haue heard (Gentlemen) howe sone the hotte desire of Euphues was turned into a colde deuotion, not that fancie caused him to change, but that the sicklenes of Lucilla enforced him to alter his mind. Hauing therfore determined with himselfe neuer againe to be entangled with such fond delights, according to the appoyntment made with Philautus, he immediately repaired to Athens, there to follow his owne priuate study: and calling to mind his former losenes, and how in his youth he had mispent his time, he thought to giue a caueat to all Parents how they might bring vp their childe in vertue, and a commaundement to all youth, howe they should frame themselves to their Fathers instructions: in which is plainly to be seene, what wit can and wil do if it be well employed, which discourse followeth: although it bring lesse pleasure to your youthfull minds, then his first discourse, yet will it bring more profit: in the one being contained the race of a Louer, in the other the reasons of a Philosopher.

Euphues to his Ephœbus.



It is commonly sayd, yet doe I thinke it a common lie, that Experience is the mistresse of soles, for in my opinion they be most soles that want it. Neyther am I one of the least that haue tryed this true, neither he only that heretofore thought it to be false. I haue bene here a Student of great wealth, of some wit, of no small acquaintance, yet haue I learned that by experience, that I should hardly haue seene by learning. I haue thoroughly sifted the disposition of youth, wherein, I haue found more bzan then meale, more dowe then leaunen, more rage, then reason. He that hath ben burned, knoweth the force of the fire, he that hath ben stong, remembzeth the smart of the Scorpion, he

Euphues and his Ephœbus.

he that hath endured the byunts of fancie, knoweth best how to eschue the byoyles of affection. Let therefore my counsaile be of such authoritie, as it may commaund you to be sober, your conuersation of such integritie, as it may encourage me to goe forward in that which I haue taken in hand: the whole effect shall be to set downe, a young man so absolute, as that nothing may be added to his further perfection. And although Plato hath been so curious in his Common weale, Aristotle so precise in his happie man, Tully so pure in his Orator, that we may well wish to see them, but neuer haue any hope to inioy them, yet shall my young Impe be such a one, as shall be perfect euery way, and yet common, if dilligence and industrie be employed to the attayning of such perfection. But I could not haue young men slowe to follow my precepts, or idle, to defer the time, like Saint George, who is euer on horseback, yet neuer rideth.

If my counsaile shall seeme rigorous to Fathers, to instruct their children, or heauie for youth to follow their Parents will: let them both remember that the Estridge disgesteth hard yron to preserve his health, that the Souldier lieth in his hardnesse to atchieue conquest, that the sicke Patient swalloweth bitter Pills to be eased of his griefe, that youth should indure sharpe noymes to find reliefe.

I my selfe had been happie, if I had been vnfortunate, wealthis, if left meanly, better learned, if I had been better liued: We haue an olde (Proverbe) youth will haue his course. Ah Gentlemen, it is a course which we ought to make ccurse account of, replenished with more miseries then olde age, with more sinnes then common cut-throats, with more calamities then the date of Priamus: we are no sower out of the shell, but we resemble the Cocix, which destroyeth her selfe through selfe will, or the Pellican, which pearceth a wound in her owne breast: we are either led with a vaine glory of our proper personage, or with selfe loue of our owne capacitie, either entangled with beautie, or seduced by idle pastimes, cyther witcht with vicious company of others, or inueigled with our owne conceits: of all these things I may the bolder speake, hauing

Euphues and his Ephœbus.

tryed it true to mine owne trouble. To the intent therefore that all young Gentlemen might shunne my former losenesse, I haue set it downe, and that all might follow my future lyfe, I meane here to shew what Fathers should doe, what children should follow, desiring them both not to reiect it, because it proceedeth from one which hath bene lewd, no more then if they would neglect the gold because it lyeth in the dirtie earth, or the pure wine, for that it commeth out of a homelie presse, or the precious Stone Aetres, which is found in the filthy nests of the Eagle, or the precious Gem Draconites, that is euer taken out of the head of the poysoned Dragon. But to our purpose.

¶ That the childe be true borne,
no bastard.

First, touching the procreation, it shall seeme necessarie to intreate of: whosoever he be that desireth to be the sire of an happie Sonne, or the Father of a fortunate child, let him abstaine from those women, which be eyther base of birth, or bare of honestie: for if the Mother be noted of incontinnencie, or the Father of vice, the child will either during life be infected with the like crime, or the trecheries of the Parents, as ignomie to him will be cast in his teeth: For we commonly call those unhappie children, which haue sprung from unchast Parents. It is therefore a great treasure to the Father, and tranquillitie to the mind of the child, to haue that libertie which both nature, Lawe, and reason hath set downe. The guiltie conscience of a Father that hath troden awry, causeth him to thinke and suspect that his Father also went not right, whereby his owne behaviour is as it were a witnesse of his owne basenesse: euen as those that come of a noble progenie boast of their gentrie: Where-vpon it came, that Diophantus Themostocles his Son, would often and that openly say in a great multitude, that what-soeuer he should seeme to request of the Athenians, he should be sure also to obtaine, for sayth hee, what-soeuer I will, that will my Mother, and that my Mother sayth, my Father

Euphues and his Ephœbus.

Father sootheth, and what my Father desireth, that the Athenians will graunt most willingly. The bolde courage of the Lacedemonians is to be praised, which set a fine on the head of Archidamus their King, for that he had married a woman of a small personage, saying he minded to get Quenes, not Kings to succede him. Let vs not omit that which our Ancestors were wont precisely to keepe, that men should eyther be sober or drinke little wine, that would haue sober and discrete children, for that the face of the Father would be figured in the Infant. Diogenes therefore seeing a young man eyther overcome with drinke, or bereaued of his witts, cryed with a loud voyce: Youth, youth, thou hadst a drunken Father. And thus much for procreation, now how the lyfe should be led, I will shewe brieuely.

¶ How the lyfe of a young man should be led.

There are three things which cause perfection in a man, Nature, Reason, Use. Reason I call Discipline, Use, Exercise: if any one of these branches want, certainly the tree of Vertue must needs wither. For Nature without Discipline is of small force, and Discipline without Nature more feeble: if exercise or studie be voyde of any of these, it availeth nothing. For as in tilling of the ground and husbandry, there is first chosen a fertile soile, then a cunning sower, then good seeds: euen so must we compare Nature to the fat Earth, the expert husbandman to the Scholemaster, the facultie to the pure seeds. If this order had not been in our predecessors, Pythagoras, Socrates, Plato, and whosoever was renowned in Greece, for the glory of wisdom, they had neuer been eternized for wise men, neither canonized as it were for Saints, among those that studie Sciences. It is therefore a most euident signe of Gods singular fauour towards him that is indued with all these qualities, without the which, man is most miserable. But if there be any one that thinketh wit not

Euphuës and his Ephœbus.

necessarie to the obtaining of wisdome, after he hath gotten the way to Vertue by industrie and exercise, he is an Heretike, in my opinion touching the true faith of learning, for if Nature play not her part, in vaine is labour, and as it is sayd before, if studie be not employed, in vaine is Nature. Sloth turneth the edge of witte, Studie sharpeneth not the mind, a thing be it neuer so easie is hard to the idle, a thing be it neuer so hard is easie to the wit well employed. And most plainly we may see in many things the efficacie of industrie and labour.

The little drops of raine peirce the hard Marble, Iron with often handling is worne to nothing. Besides this, Industrie sheweth her selfe in other things, the fertile soyle if it be neuer tilled both way barren, and that which is most noble by nature is made most vile by negligence, what tree if it be not topped beareth any fruite? What Vine if it be not pruned, bringeth forth Grapes? Is not the strength of the body turned to weaknesse with too much delicacy? were not Milo his armes brayn-fallen for want of wassling. Moreover, by labour the fierce Unicorne is tamed, the wildest Faulcon is reclaimed, the greatest Bulwarke is sacked. It was well answered of that man of Thessalie, who being demaunded who among the Thessalians were reputed most vile, those said he, that liue at quiet and ease, neuer giuing themselves to martiall affaires: but what should one vse many words in a thing already proued. It is custome, vse, and exercise, that brings a yong man to vertue, and vertue to his perfection.

Lycurgus the Lawe giuer of the Spartans did nourish two Whelps, both of one sire and one dam, but after a sundry manner, for the one he framed to hunt, and the other to lye alwaies in the chimnies ende at the Bozredge Pot, afterward calling the Lacedemonians into one assemblie, he sayd: To the attayning of Vertue, ye Lacedemonians, Education, Industrie, and Exercise, is the most noblest meanes, the truth of which I will make manifest vnto you by tryall, then bringing forth the whelpes, and setting downe there a Pot and a Ware, the one ranne at the Ware, and the other at the Bozredge Potte: the
Lacedemo-

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Lacedemonians scarce vnderstanding this misterie; hee sayde :
Both of these be of one sire and one damme, but you see howe
Education altereth Nature.

¶ Of the Education of youth.

IT is most necessarie and most naturall in mine opinion, that
the Mother of the child be also the Nurse, both for the entire
loue she beareth to the babe, and the great desire she hath to
haue it well nourished : for is there any one more meete to
bring vp the Infant, that shee that bore it ? Or will any be so
carefull for it, as she that bred it ? For as the throbs and throwes
in Child-birth wrought her paine : so the smiling countenance
of the Infant increaseth her pleasure. The hired Nurse is not
vnlike to the hired Seruant, which not for good will, but gaine,
not for the loue of the man, but for the desire of the money, ac-
complisheth his dayes worke.

Howeuer, Nature in this poynt enforceth the Mother to
nurse her owne child, which hath giuen vnto euery Beast milk
to succour her owne, and me thinketh Nature to be a most pro-
vident forser and prouider for the same, which hath giuen to a
woman two papps, that if shee could conceiue two, shee might
haue wherewith also to nourish twaine, and that by sucking of
the Mothers breast there might be a greater loue, both of the
Mother towards the child, and the child towards the Mother,
which is very likely to come to passe, for we see commonly those
that eat and drinke and liue together, to be more zealous one
to the other, then those that meete sildome, is not the name of a
Mother more sweet ? If it be, why is halfe that Title bestowed
on a woman, which neuer felt the paines in conceiuing, nei-
ther can conceiue the like pleasure in nourishing, as the Mo-
ther doeth ? Is the Earth called the Mother of all things, onely
because it bringeth forth ? No, but because it nourisheth those
things that spring out of it, whatsoever is bred in the Sea, is
fed in the Sea, no plant, no tree, no hearbe commeth out of the
ground

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ground that is not moistened, and as it were nursed of the moisture and milke of the earth: the Lionesse nurseth her Whelps, the Raven cherisheth her birds, the Tiger her broode, and shall a woman cast away her Babe?

I account it cast away, which in the swathe cloutes is cast aside, and little care can the Mother haue, which can suffer such crueltie. And can it be learned with any other tytle then crueltie, the Infant yet looking red of the Mother, the Mother yet breathing through the torments of her trauaile, the child crying for helpe, which is sayd to moue wild Beasts, euen in the selfe said moment it is borne, or the next minute, to deliuer it to a strange Nurse, which perhaps is neither wholesome in body, neither honest in manners: which esteemeth more thy argente, although a trifle, then thy tender Infant, thy greatest treasure? Is it not necessarie and requisite, that the Babe be nursed with that true accustomed iuice, and cherished with his wonted heat, and not fed with counterfayte dyet? Wheate throwne into a strange ground, turneth to a contrarie graine, the Wine transfused into another soyle changeth his kind. A slip pulled from the stalke withereth, the young childe as it were slipped from the paps of the Mother, either changeth his Nature, or altereth his disposition. It is pretily sayd of Horace. A new vessell will long time saour of that liquour, that is first poured into it, and the Infant will euer smell of the Nurses manners hauing tasted of her milke.

Wherefoze let the Mother as often as she shall behold these two fountaines of milke, as it were of their owne accord flowing and swelling with liquour, remember that she is admonished of Nature, yea commaunded of dutie, to cherrish her owne childe with her owne teats, other while when the Babe shall now begin to tattle and call her Mamma, with what face can she heare it of his mouth, vnto whom she hath denied Mamma? It is not milke onely that increaseth the strength or augmenteth the body with the childe, it craueth the same accustomed moisture that befoze it receiued in the bowels, by the which the tender parts were bound and knitte together, by the which it increased

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increased and was succoured in the body. Certes I am of that mind, that the wit and disposition is altered and changed by the milke, as the moisture and sap of the Earth doth change the Nature of that tree or plant that it nourisheth. Wherefore the common by-word of the common people, seemeth to be grounded vpon good experience, which is: The fellowe hath sucked mischiefe euen from the teat of his Nurse: The Grecians when they saw any one stuttishly fed, they would say euen as Nurses, whereby they noted the great disliking they had of their folsome feeding. The Etimologie of Mother among the Grecians, may aptly be applied to those Mothers which unnaturally deale with their chyldren, they call it Meter a Meterine, that is, Mother, of not making much of, or of not nourishing. Whereof it cometh, that the Sonne doth not with deepe desire loue his Mother, neither with dutie obey her, his naturall affection being as it were deuided, and distraught into twaine, a Mother and a Nurse: Whereof it proceedeth, that the Mother beareth but a cold kindnes towards her child, when she shall see the Nature of the Nurse in the nurture of the child. The chiefest way to learning is, if there be a mutuall loue and seruent desire, betwaine the teacher and him that is taught, then verily the greatest furtherance to Education is, if the mother nourish the child, and the child suck the Mother, that there be as it were a relation and reciprocal order of affection.

Yet if the Mother eyther for the euill habite of her body; or the weaknesse of her paps, cannot though she would nurse the Infant, then let her prouide such a one, as shall be of good complexion, honest condition, carefull to tender the child, leuing to see well to it, willing to take paines, dilligent in tending and prouiding all things necessarie, and as lyke both in the humours of the body and disposition of the mind to the Mother as may be. Let her forswallow no occasion that may bring the child to quietnes and cleanliness: for as the parts of a child as soone as it is borne, are framed and fashioned of the Midwife, that in all points it may be strait and comely: so the manners of the child at the first are to be looked vnto, that nothing discommend

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the mind, that no crooked behaviour or vndecent demeanour be found in the man.

Young and tender age is easilie framed to manners, and hardly are those things mollified which are hard. For as the Steele is imprinted in the soft Wax: so learning is ingrauen in the minde of a young Imp. Plato that diuine Philosopher, admonisheth all Nurses and weaners of youth, that they should not be too busie, to tell them fond fables or filthie tales, least at their enterance into the world, they should be contaminated with vnseemly behaviour. Unto the which, Phocildes the Poet both pithely allude, saying: Whilest that the child is young, let him be instructed in vertue and litterature.

Moreover, they are to be trained by in the language of their Countrey, to pronounce aptly and distinctly without stammering, euery word and sillable of their native speech, and to be kept from barbarous talke, as the Ship from Rocks: least being affected with their barbarisme, they be also infected with their vncleane conuersation.

It is an olde Proverbe, that if one dwell the next doore to a Cripple, he will learne to halt, if one be conuersant with an hypocrite, he will soone endeuour to dissemble. When this yong Infant shall growe in yeares, and be of that ripenesse that he can conceiue learning, insomuch that he is to be committed to the tuition of some Tutor, all diligence is to be had to search such a one, as shall neyther be vnlearned, neyther ill liued, neither a light person.

A Gentleman that hath honest and discret Seruants, disposeth them to the increase of his Segniories, one he appoynteth Steward of his Courts, another ouer-seer of his Lands, one his Factor in farre Countries for his Merchandise, another Puruayour for his Cates at home. But if among all his Seruants he shall espie one, eyther filthie in his talke, or foolish in his behaviour, eyther without wit, or voyd of honestie, eyther an vnthrift or a wittall, him he sets not as a Surueyour and ouer-seer of his Mannors, but as a superuisor of his childrens conditions and manners: to him he committeth the guiding and tuition of his

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his Sonnes, which is by his proper nature a Slave, a knave by condition, a beast in behaviour: and sooner will they bestow a hundred crownes to haue a Horse well broken, then a child well taught. Wherein I cannot but maruaile to see them so carefull to increase their possessions, when they be carelesse to haue them wise that should inherit them.

A good and discrete Scholemaster should be such a one as Phoenix was, the instructour of Achilles, whom Pelleus (as Homer reporteth) appoynted to that ende, that he should be vnto Achilles, not onely a teacher of learning, but an example of good liuing. But that is most principally to be looked for, and most diligently to be forsaene, that such Tutors be sought out for the education of a yong child, whose life hath neuer been stained with dishonour, whose good name hath neuer bene called into question, whose manners hath been irreprehensible before the world. As Husbandmen hedge in their trees, so should good Scholemasters with good manners hedge in the wit and disposition of the Scholler, whereby the blossomes of learning may the sooner increase to a bud.

Many Parents are in this to be misliked, which hauing neither tryall of his honestie, nor experience of his learning, to whom they commit the child to be taught, without any deepe or due consideration put them to one, eyther ignorant or obstinate, the which if they themselves should doe of ignorance, the follie cannot be excused: if of obstinacie, theyr lewdnesse is to be abhorred.

Some Fathers are overcome with the flatterie of those foles, which professe outwardly great knowledge, and shewe a certaine kind of dissembling sinceritie in their lyfe. Others at the intreating of theyr familiar friends, are content to commit their Sonnes to one, without eyther substance of honestie, or shadowe of learning: By which theyr vndiscreet dealing, they are lyke those sicke men, which reiect the expert and cunning Physitian, and al the request of their friends, & admit the heedlesse practiser, which daungereth the Patient, and bringeth the bodie to his bane. Do not onelyke vnto those, which at the

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instant and importunate sute of their acquaintance, refuse a cunning Pilot, and chose an unskilfull Harriner, which hazardeth the Ship and themselves in the calmest Sea.

God God, can there be any that hath the name of a Father, which will esteeme more the fancie of his friend, then the nurture of his Sonne? It was not in vaine, that Crates would often say, that if it were lawfull euen in the Market place hee would crie out: Whether runne you Fathers, which haue all your carke and care to multiply your wealth, nothing regarding your children, vnto whom you must leaue all. In this they resemble him, which is very curious about the shoe, and hath no care of the soote.

Beside this, there are many Fathers so inflamed with the loue of wealth, that they be as it were incensed with hate against their children, which Anisippus seeing in an old miser, did partly note it. This old miser asking of Anisippus, what he would take to teach and bring vp his Sonne, answered, a thousand groates: a thousand groates: God sheld, answered this old huddle, I can haue two Seruants of that price. Vnto whom he made answer, thou shalt haue two Seruants and one Sonne, and whether wilt thou sell? Is it not absurd to haue so great a care on the right hand of the childe to cutte his meate, that if he handle his knife in the left hand, we rebuke him seuerely, and to be secure of his nurture in discipline and learning? But what doe happen to those Parents that bring vp their children like wantons.

When their Sonnes shall growe to mans estate, disdaining now to be corrected, stubburne to obey, giuing themselves to vaine pleasures, and vnseemely pastimes, then with the foolish Trewant they begin to ware wise, and to repent them of their former folly, when their Sonnes shall insinuate themselves in the company of flatterers, (a kind of men more perillous to youth, then any kind of Beasts.) When they shall haunt Warlots, frequent Tauerne, be curious in their attire, costlie in their dyet, carlesse in their behauiour, when they shall epyther be common Dicers with Gamesters, either wanton dalliers with

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with Ladies, eyther spend all their thurst in Wine, or all their wealth on women: then the ffather curseth his owne securitie, and lamenteth too late the childes mis-fortune, then the one accuseth his Sire, as it were of mallice, that he would not bring him vp in learning, and himselfe of mischiefe, that he gaue not his mind to good letters. If these youths had been trained vp in the company of any Philosopher, they would neuer haue been so dissolute in their life, or so resolute in their owne conceits.

It is good nurture that leadeth to vertue, and discreete demeanour that plaineth the path to felicitie.

If one haue eyther the gifts of fortune, as great riches, or of Nature, as seemely personage, he is to be despised in respect of learning. To be a noble man it is most excellent, but that is our Ancestours, as Vlisses sayd to Ajax, as for our nobilitie, our stock, our kindred, and whatsoeuer we our selues haue not done, I scarcely account ours. Riches are precious, but fortune ruleth the roast, which oftentimes taketh away all from them that haue much, and giueth them more which hath nothing. Glory is a thing woorthie to be followed, but as it is gotten with great trauaile, so is it lost in a small time.

Beauty is such a thing that we commonly prefer before all things, yet it vadeth before we perceiue it to flourish: Health is that which all men desire, yet euer subiect to any disease: Strength is to be wished for, yet is it eyther abated with an Ague, or taken away with age: Whosoever therefore boasteth of force, is too beastly, seeing that he is in that qualitie not to be compared with Beasts, as the Lion, the Bull, the Elephant.

It is vertue, yea vertue, Gentlemen, that maketh Gentlemen, that maketh the poore rich, the base borne noble, the subiect a soueraigne, the deformed beautifull, the sicke, whole: the weake, strong: the most miserable, most happie. There are two principall and peculier gifts in the nature of man, Knowledge, and Reason: the one commaundeth, the other obeyeth: these thinges neyther the whirling wheele of Fortune can change, neither the deceitfull caueling of wo:ldlings seperate, neither sicknesse abate, neither age abolish.

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It is onely knowledge, which worne with yeares, wareth young, and when all things are cut away with the Sickle of Time, knowledge flourisheth so high, that Time cannot reach it. War taketh all things with it euen as the whirle poole, yet must it leaue learning behind it, wherefore it was wiselie answered in my opinion of Sulpo the Philosopher: For when Demetrius wen the Citty, and made it euen to the ground, leauing nothing standing, he demaunded of Sulpo, whether he had lost any thing of his in this great spoile, vnto whom he answered, no verily, for war getteth no spoile of vertue.

Vnto the like sence may the answer of Socrates be applied, when Gorgias asked him whether he thought the Persian King happy or not? I know not said he, how much vertue and discipline he hath: for happines doth not consist in the giffes of fortune, but in the grace of vertue. But as there is nothing more conuenient then instruction for youth, so would I haue them nurtured in such a place as is renowned for learning, voyd of corrupt manners, vndefiled with vice, that seeing no vaine delights, they may the more easilie abstaine from licentious desires. They that study to please the multitude, are sure to displease the wise: they that same to flatter rude people with their rude pretences, leuell at great honoz, hauing no aime at honestie. When I was here a Student in Athens, it was thought a great comendation for a young Scholler to make an Oracion Extempore, but certainly in my iudgement it is vtterly to be condemned, for whatsoever is done rashly, is done also rawly: he that taketh vpon him to speake without pzedimitation, knoweth neither how to begin, nor where to end, but falling into a vaine of babling, vttereth those things, which with modestie he should haue concealed, and forgetteth those things, that before he had conceiued. An Oracion either penned, either pzedimitated, keepeth it selfe within the bounds of Decorum. I haue read, that Pericles being at sundry times called of the people to plead, would alwayes answer that he was not ready: euen after the same manner, Demosthenes being sent for to declaim amidst the multitude, staid, and sayd, I am not yet pzedoued.

And

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And in his inuective against Mydas, he seemeth to prayse the profitableness of premeditation, I confesse, saith he, yee Athenians, that I haue studied and considered deeply with my selfe what to speake, for I were a sot, if without due consideration had of those things that are to be spoken, I should haue spoken vnadvisedlie. But I speake this not to this ende, to condemne the exercise of the wit, but that I would not haue anie young Scholler openly to exercise it, but when he should grow both in age and eloquence, insomuch as he shall through great vse and good memorie be able aptly to conceiue, and readilie to utter any thing, then this saying Extempore, bringeth an admiration and delight to the auditoie, and singular prayse and commendation to the Orator. For as hee that hath long time bene fettered with chaynes, being released, halteth through the force of his former yrons, so hee, that hath bene vsed to a strict kind of pleading, when hee shall talke Extempore, will sauour of his former penning. But if any will vse it as it were a precept for youth to talke Extempore, he will in time bring them to an immoderate kind of humilitie. A certaine Painter brought Apelles to the counterfaite of a face in a Table, saying: Loe Appelles, I drew this euen now. Wherevnto hee replied. If thou hadst bene silent, I would haue indged this picture to haue bene framed of the sodaine, I meruaile that in this time thou couldest not paint many more of these. But returne wee againe. As I would haue tragicall and statelie stile shunned, so I would haue that abiect and base phrase eschued, for this swelling kind of talke hath little modestie, the other nothing moueth.

Besides this, to haue the Oration all one in euerie part, neyther adorned with fine figures, neyther sprinkled with choyce phrases, bringeth tediousnes to the hearers, and argueth the speaker of little learning, and lesse eloquence. Wee should moresouer talke of manie matters, not alwayes harpe vpon one string, hee that alwayes singeth one note without Descant, breedeth no delight, hee that alwayes playeth one part, breedeth loathsomnesse to the eare. It is varietie that moueth the
mind

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mind of all men, and one thing sayd twice (as we say commonly) deserueth a trudge.

Homer would say, that it loathed him to repeate any thing againe, though it were neuer so pleasant or profitable. Though the Rose be sweet, yet being tyed with the Violet, the smell is more fragrant: though meate nourish, yet hauing good sauour, it prouoketh appetite. The fairest Possegay is made of many flowers, the finest picture of sundrie colours, the wholsomest medicines of diuers hearbs: wherefore it becometh youth with all industrie to search not onely the hard questions of the Philosophers, but also the fine cases of the Lawyers, not onely the quirkes and quiddities of the Logicians, but also to haue a sight in the numbers of Arithmeticians, the Triangles and Circles of the Geometricians, the Sphere and Globe of the Astrologians, the notes and crochets of the Musicians, the odde conceits of the Poets, the simples of the Physicians, and in all things, to the ende that when they shall be willed to talke of any of them, they may be ignorant in nothing.

He that hath a Garden plot doth as well sowe the Pothearb as the Pargerom, as well the Lake as the Lilly, as well the wholsome Viole as the faire Carnation, the which he doth, to the intent he may haue wholsome hearbs as well to nourish his inward parts, as sweet flowers to please his outward desire, as well fruitfull plants to refresh his senses, as faire thewes to please his sight. Euen so, whosoever that hath a sharpe and capable wit, let him as well giue his mind to sacred knowledge of Diuinitie, as to the profound studie of Philosophie, that by his wit he may not onely reape pleasure but profit, not onely contentation of mind, but quietnes in conscience. I will proceede in the Education.

I would haue them first of all to followe Philosophie, as most auncient, yea, most excellent, for as it is pleasant to passe through many sayre Citties, but most pleasant to dwell in the fairest: euen so to read many Histories and Arts it is pleasant, but as it were to lodge with Philosophie most profitable.

It was pretily said of Bion the Philosopher: Euen as when the

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the wooers could not haue the companie of Penelope, they ran to her hand-maidens: so they that cannot attaine to the knowledge of Philosophie, apply their mindes to thinges most vile and contemptible. Wherefore we must preferre Philosophie, as the onely Princeesse of all Sciences, and other Arts as waiting maides.

For the curing and keeping in temper of the bodie, man by his industry hath found two things, Physicke and Exercise, the one cureth sickness, the other preserveth the body in temper, but there is nothing that may heale diseases, or cure wounds of the minde, but onely Philosophie. By this shall we learne what is honest, what dishonest: what is right, what is wrong: and that I may in one word say what may be said, what is to be known, what is to be avoided: how we ought to obey our Parents, reverence our Elders, entertaine Strangers, honor Magistrates, loue our Friends, liue with our Neighbors, vse our seruants. How we should worship God, be dutifull to our Fathers, stande in awe of our Superiours, obey Law, giue place to Officers, how we may choose friends, nurture our Children, and that which is most noble, how we should neither be too proude in prosperitie, neither peniue in aduersitie, neither like beastes overcome with anger.

And heere I cannot but lament Athens, which hauing bene alwaies the nurse of Philosophers, doth now nourish onely the name of Philosophy. For to speake plainly of the disorder of Athens, who doth not see it and sorrowe at it: Such playing at Dice, such quaffing of drinke, such dalliance with women, such dauncing, that in mine opinion, there is no quaffer in Flaunders so giuen to tippeling, no Courtier in Italie so giuen to riot, no creature in the world so misled, as a Student in Athens.

Such a confusion of degrees, that the Scholler knoweth not his dutie to the Bachelor, nor the Bachelor to the Maister, nor the Maister to the Doctor. Such corruption of manners, contempt of Magistrates, such open sinnes, such priue villanie, such quarrelling in the streets, such subtile practises in Chambers, as maketh my hart to melt with sorrow to thinke of it, and

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Should cause your minds Gentlemen to be penitent to remember it. Forcouer, who doth know a Scholler by his habit? Is there any hat of so vnseemlie a fashion, anie doublet of so long a wast, anie hose so short, anie attire, either so celtlie or so courtlie, either so strange in making, or so monstrous in wearing, that is not woꝛne of a Scholler? Haue they not now in stead of black cloth, black Veluet, in stead of course sack-cloth, fine Silke? Be they not moze like Courtiers then Schollers, moze like Stage-players then Students, moze like Ruffians of Naples, then disputers of Athens? I woulde to God they did not imitate all other Nations in the vice of the mind, as they do in the attire of the body: for certainlie, as there is no Nation, whose fashion in apparrell they doe not vse, so there is no wickednesse published in anie place that they doe not practise.

I thinke that in Sodom and Gomorra, there was neuer moze filthines, neuer moze pride in Rome, moze poisoning in Italie, moze lying in Crete, moze priuie spoiling in Spayne, moze idolatrie in Egypt, then is at this day in Athens, neuer such sects among the Heathens, such Scisines among the Turks, such mis-beliefe among the Infidels, as is now among Schollers. Be there not manie in Athens which think there is no God, no redemption, no resurrection?

What shame is this Gentlemen, that a place so renowned for good learning, shoulde bee so shamed for ill liuing? What where grace doth abound, sinne shoulde so superabound? What where the greatest profession of knowledge is, there shoulde also be the least practising of honestie. I haue read of many Universities, as of Padua in Italie, Paris in Fraunce, Wittenberge in Germanie, in England of Oxford and Cambridge, which if they were halfe so ill as Athens, they were too too bad, and as I haue heard, as they be, they be starke naught. But I can speak the lesse against them, for that I was neuer in them, yet can I not chouse but be agreed, that by report I am enforced rather to accuse them of vanitie, then excuse them any way. Ah Gentlemen, what is to bee looked for, nay, what is not to bee feared, when the Temple of Vesta where Virgins shoulde line, is like the

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the Steues fraught with Trumpets, when the Altar where nothing but sanctitie and holines should be vsed, is polluted with uncleannes, when the Uniuersities of Christendome, which should be the eyes, the lights, the leauen, the salt, the seasoning of the worlde, are dimmed with blinde concupiscence, put out with pride, and haue lost their saouer with impietie. Is it not become a by-woorde among the common peoplz, that they had rather sende their children to the Cart then to the Uniuersitie, being induced so to say, for the abuse that raigneth in the Uniuersities, who sending their sonnes to attaine knowledge, finde them little better learned, but a great deale worse liued then when they went, and not onely wastifists of their money, but also banquerouts of good maners. Was not this the cause that caused a simple woman in Greece to exclaime against Athens, saying: The Maister & the Schollers, the Tutor and the Pupil be both agreed, for the one carreth not how little paine hee taketh for his monie, the other how little learning. I perceiue that in Athens there bee no changelings: when of olde it was said to a Lacedemonian, that all the Grecians knew honestly, but not one practised it.

When Panthænea were celebrated in Athens, an old man going to take a place, was mockingly reiected, at the last, coming among the Lacedemonians, all the youth gaue him place, which the Athenians liked well of. Then one of the Spartans cryed out: Verilie the Athenians know what should bee doone, but they neuer doo it. When one of the Lacedemonians had bene for a certaine time in Athens, seeing nothing but dauncing, dicing, banquetting, surfetting, and licentious behauior, returning home, he was asked how all things stode in Athens, to whom he answered, all things are honest there, meaning that the Athenians accounted all things good, and nothing bad. How much abuses should so might be redressed in all Uniuersities, especially in Athens, if I were of authoritie to commaund, it should be seene, or of credite to perswade those that haue the dealing with them, it should soone be sholwen. And untill I see better reformation in Athens, my young Ephœbus shall not bee

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nurtured in Athens. I haue spoken all that you Gentlemen might see how the Philosophers in Athens, practise nothing lesse then Philosophie, what Scholler is hee that is so zealous at his Booke as Chrissippus, who had not his maide Melissa thrust meate into his mouth, had perished with famine, being alwaies studying.

Who so watchfull as Aristotle, who going to bedde, would haue a ball of Masse in his hand, that if he should be taken in a slumber, it might fall and wake him: No, no, the times are changed, as Ouid saith, and we are changed in the times, let vs endeavour euery one to amend one, and wee shall soone be amended: let vs giue no occasion of reproch, and wee shall more easily beare the burthen of false reports. And as we see by learning what we should doe, so let vs doe as we learne, then shall Athens flourish, then shall the Students be had in great reputation, then shall learning haue his hire, and euery good scholler his hope. But returne we once againe to Philo.

There is amongst men a trifold kind of life. Actiue, which is about ciuill function and administration of the Commonweale: Speculatiue, which is continuall meditation and studie: The third a life led, most commonly a lewde life, an idle and a vaine life, the life that the Epicures account their whole felicitie, a voluptuous life, replenished with all kind of vanitie, if this actiue life be without Philosophie, it is an idle life, or at least a life euill employed, which is worse: if the contemplatiue life be seperated from the actiue, it is most vnprofitable. I would therefore haue my youth so to bestowe his studie, as hee may be both exercised in the commonweale to common profit, and wel employed priuately for his owne perfection, so as by his studie the rule he shall beare may be directed, and by his gouernment his studie may bee increased: in this manner did Pericles deale in ciuill affaires: after this sort did Architas the Tarentine, Dion the Syracusan, the Theban Epiminondas gouerne their Cities.

For the exercise of the body, it is necessarie also some what be added, that is, that the childe should be at such times permitted

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ted to recreate himselfe, when his minde is ouercome with studie, least dull dulling himselfe with ouermuch industrie, he become unfit after ward to conceiue readilie: besides this, it will cause an apt disposition and naturall strength, that it be fore retained. A good composition of the body, layeth a good foundation of old age, for as in the faire Sommer we prepare all things necessary for the cold Winter, so good manners in youth, and lawfull exercises, be as it were victuals and nourishment for age, yet are their labours and pastimes so to be tempered, that they weaken not their bodies more by play, then otherwise they should haue done by studie: and so to bee vsed, that they addict not themselues more to the exercise of the limbs, then the following of learning: the greatest enemies to discipline, as Plato recounteth, are labours, and sleepe.

It is also requisite that he be expert in martiall affaires, in shooting, in darting, that he halke and hunt, for his honest pastime and recreation: and if after all these pastimes, hee shall seeme secure, nothing regarding his bookes, I would not haue him scourged with stripes, but threatened with wordes, not dulled with blowes like seruants, the which the more they are beaten, the better they beare it, and the lesse they care for it: for childzen of good disposition, are either inticed by playse to goe forward, or ashamed by dispraise to commit the like offence: those of obstinate and blockish behauiour, are neyther with wordes to bee perswaded, neither with stripes to bee corrected. They must now be taunted with sharpe rebukes, straightwaies admonished with faire wordes, now threatened a payment, by and by promised a reward, and dealt withall as Nurses doe with their babes, whom after they haue made to cry, they proffer the teate.

But diligent heede must be taken, that hee be not praised above measure, least standing too much in his owne conceit, hee becommeth obstinate in his owne opinions. I haue knowne many fathers, whose great loue towards their Sennes, hath bene the cause in time that they loued them not: for when they see a sharpe wit in theyr Sonne to conceiue, for the desire they haue,

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haue, that hee shoulde out-runne his fellowes, they loade him with continuall exercise, which is the onely cause that hee sinketh vnder the burthen, and giueth ouer in the plaine fieldes. Plants are nourished with little raine, yet drowned with much, euen so the mind with indifferent labour waxeth moze perfect, with ouer-much studie it is made fruitlesse.

We must consider that all our life is deuided into remission and studie. As there is watching, so is there sleepe: as there is warre, so is there peace: as there is Winter, so is there Sommer: as there be many working dayes, so is there also manie Holy dayes: and if I may speake all in one worde, ease is the sauce of labour, which is plainly to be seene, not onely in liuing things, but also in things without life. We unbend the Bow, that we may the better bend it: we vnloose the Harp, that wee may the sooner tune him: the body is kept in health, as well with fasting as eating: the minde healed with ease, as well as with labour. These Parents are in my minde to bee mistaked, which commit the whole care of the childe to the custodie of a hireling, neither asking, neither knowing, how their children profit in learning. For if the Father were desirous to examine his sonne in that which he hath learned, the Maister would bee moze careful what he did teach: but seeing the Father carelesse what they learne, he is also secure what he teacheth. What notable saying of the Horse-keeper may be heere applyed, which sayd, Nothing did so fat the Horse as the eye of the Ring.

Hozesuer, I would haue the memozy of children continually to be exercised, which is the greatest furtherance to learning that can be. For this cause they fained in their olde Fables, Memozie to be the mother of Perfection. Children are to be chastised if they vse any filthy or vnseemely talke, so as Democritus saith, the word is the shadow of the worke: they must be curteous in their behauiour, lowly in their speach, not disdainning their cockemates, or refraining their company: they must not liue wantonly, neyther speake impudently, neyther be angry without cause, neither quarrellous without colour. A young man being peruerse in nature, and proude in words and manners,

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ners, gaue Socrates a spurne, who being moued by his fellows to geue him another : If sayd Socrates an Ass had kicked mee, would you also haue mee to kicke him againe : the great wisdom in Socrates in suppressing his anger, is worthy great commendation. Archiras the Tarentine, returning from war, and finding his ground ouer-growne with weeds, and turned vp with Doales, sent for his Farmer, vnto whom hee sayd, If I were not angry I would make thee repent thy ill husbandry. Plato hauing a seruauit whose blisse was in filling of his belly, seeing him on a time idle and vn honest in behaviour, sayd, Out of my sight, for I am incensed with anger.

Although these examples be hard to imitate, yet should euery man doe his endeouour to repress that hote and heady humour which hee is by nature subiect vnto. To be silent and discret in company, though many think it a thing of no great waight and importance, yet it is most requisite for a young man, and most necessary for my Phoebus. It neuer hath bene hurtfull to any to hold his peace : to speake, damage to many : what is kept in silence is husht, but whatsoeuer is blabbed out, cannot againe be recalled. We may see the cunning and curious worke of nature, which hath barred and hedged in nothing so strongly as the tongue, with two rowes of teeth, and there with two lyps : besides, she hath placed it farre from the hart, that it should not vtter that which the hart had conceiued. This also should cause vs to be silent, seeing those that vse much talke, though they speake truly are neuer beleued.

Wine therefore is to be refrained, which is tearmed to be the glasse of the minde, and it is an old prouerbe, Whatsoeuer is in the hart of the sober man, is in the mouth of the drunkard. Bias holding his tongue at a feast, was tearmed there of a fatler to be a foole, who sayd : Is there any wise man that can holde his tongue amidst the Wine ? Vnto whom Bias answered, There is no foole that can. A certaine Gentleman here in Athens inuited the Kings Legats to a costly and sumptuous feast, where also he assembled many Philosophers, and talking of diuers matters, both of the Common-weale and learning, onely

Zeno

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Zeno sayd nothing. Then the Embassadour sayde, What shall wee shew of thee O Zeno, to the King? Nothing answered he, but that there is an olde man in Athens, that amidst the Potts could hold his peace.

Anacharsus supping with Solon, was found a sleepe, hauing his right hand beset his mouth, and his left upon his priuities, whereby was noted, that the tongue should be rained with the strongest bzible. Zeno because he would not be inforced to reueale any thing against his will by tormente, byt off his tong, and spet it in the face of the Tyrant.

Nowe, when chyl dren shall by wisdom and vse refrayne from ouermuch tatling, let them also be admonished, that when they shall speake, they speake nothing but truth: to lye is a vice most detestable, not to bee suffered in a slaue, much lesse in a sonne. But the greatest thing is yet behind, whether that those are to be admitted as cockmates with chyl dren, which loue them entirely, or whether they be to bee banished from them. When as I see many fathers more cruell to the chyl dren then carefull of the, which thinke it not necessary to haue those about them that most tender them, then am I halfe as it were in a doubt to gyue counsaile. But when I call to my remembrance, Socrates, Plato, Xenophon, Eschines, Sæbetes, and all those that so much commend the loue of men, which haue also brought vp many to great rule, reason, and pietie, then I am encouraged to immitate those, whose excellencie both warrant my precepts to be true. If any shall loue the chyl d for his comely countenance, him would I haue to bee banished as a most dangerous and infectious beast: if he shall loue him for his fathers sake, or for his owne good qualities, him would I haue to be with him alwaies, as superuisour of his manners, such hath it bene in times past, the loue of one Athenian to the other, and one Lacedemonian to the other.

But hauing sayde almost sufficient for the education of a chylde, I will speake two or three words how he should be trained when hee groweth in yeres. I cannot but mislike the nature of diuers Parents, which appoynt ouer-seers and Tutors

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for their childzen in their tender age; and suffer them when they come to be young men, to haue the bridle in their owne hande, knowing not that age requireth rather a hard snaffle then a pleasant Bit, and is sooner allured to wickednes then childhood. Who knoweth not the escapes of childzen, as they are small, so are they soone amended, either with threats they are to bee remedied, or with false promises to be rewarded. But the sinnes and faults of young men are almost or altogether intollerable, which giue themselves to be delicate in their diet, prodigall in their expences, vsing Dicing, Dunning, Drunkenness, deflowring of Virgins, abusing Wines, committing adulteries, and accounting all things honoꝛ; that are most bad and abhominable.

Where thefoze must be vsed a due regarde that they lust may be repressed, their riot abated, their courage cooled: for hard it is to see a young man to be minister of himselfe, which yieldeth himselfe as it were a blacke Rane to forbeare ouerlastiſſing affections. Wise Parents ought to take good heed, especially at this time, that they frame their sonnes to modestie, eyther by threats or by rewards, either by false promises or severe practices, eyther shewing the miserie of those that haue been overcome with wilories, or the happinesse of them that haue conuicted themselves within the bands of reason: those two are as it were the Ensignes of vertue, the hope of honour, the feare of punishment. But chiefly, Parents must raise the youth to abandon the societie of those which are noted of euill liuing and lewde behaviour, which Pythagoras taught somewhat obscurely to note in these his sayings.

First, that one should abstaine from the taste of those things that haue blacke lables: that is, we must not vse the company of those, whose corrupt manners do as it were make the life blacke. Not to goe about the ballance, that is, to reuerent iustice, neither for feare or flatterie to leane vnto any one partial-ly. Not to liue in tolence, is, that noth should be abhorred. What we should not shake euery man by the hand: that is, that we should not contract friendship with all. Not to weare a straight

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thing: that is, that we should leade our life so as we neede not
 to fetter it with chaines. Not to bring fire to the slaughter: is,
 that we must not prouoke any that is furious, with words. Not
 to eate our hearts: that is, that wee should not bere our selues
 with thoughts; consume our bodies with sighes, with sobbs, or
 with care to pine our carcases. To abstaine from Beanes, that
 is, not to meddle in ciuill affaires or businesse of the Common-
 weale, for in old time the election of Magistrates was made by
 pulling of Beanes. Not to put our meate in Scapio: that is, we
 should not speake of manners or vertues, to those whose minds
 be infected with vice. Not to retire when we are come to the end of our race: that
 is, when we are at the poynt of death, we should not be oppres-
 sed with griefe, but willingly yield to nature. But I will re-
 ferre to our foremen precepts: that is, that young men should be
 kept from the company of those that are wicked, especially from
 the sight of the flatterer. For I say now, as I haue oftentimes
 before said, that there is no kinde of beast so noysome as the flat-
 terer; nothing that will sooner consume both the soune and the
 Father, and all honest friends. When the Father exhorteth the sonne to sobriety, the flat-
 terer prouoketh him to intemperance: when the Father warneth him
 to continencie, the flatterer allureth him to lust: when the Fa-
 ther admonisheth him to thrift, the flatterer haleth him to pro-
 digallity: when the Father encourageth him to labour, the flat-
 terer layeth a cushion vnder him: hee tossepe: bidding him
 to eate, to drinke, and to be merry, for that the life of man is soone
 gone, and but as a short shadow, and seeing that we haue but a
 while to liue, who would doe like a seruant? They say, that
 now they Fathers be olde, and deate through age like Sardi-
 nus. Heereof it cometh that young men, giving not anely at-
 tentiue eare, but ready scope to flatterers, fall into such mis-
 fortune: heereof it proceedeth, that they haunt the strumpets,
 marry before they be wise, and die before they be thine. These be
 the beasts which lyue by the trenchers of young Gentlemen,
 and consume the treasures of their youth: these be they

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that sooth young youths in all their sayings, that upholde them in all their doings, with a pea, or a nay, these be they that are at euery beck, at euery nodde, free men by Fortune, slaves by free will.

Wherefore, if there be any Father that would haue his children nurtured and brought up in honestie, let him expell these Wantons, which haue a sweet smell, but a deuouring minde: yet would I not haue Parents altogether precise, or too seuer in correction, but let them with mildnes forgive light offences, and remember that they themselves haue bene young: As the Physician by mingling bitter poysens with sweet liquour, bringeth health to the body, so the Father with sharpe rebukes, seasoned with louing lookes, causeth a rebelle and amendement in the childe. But if the Father be thoroughly angry vpon good occasion, let him not continue his rage, for I had rather he should be sone angry then hard to be pleased, for when the Sonne shal perceiue, that the Father hath conceiued rather a hate then a heate against him, he becommeth desperate, neither regarding his Fathers ire, neither his owne dutie.

Some light faults let them dissemble, as though they knew them not, and seeing them, let them not seeme to see them, and hearing them, let them not seeme to heare. We can easily forget the offences of our friends be they neuer so great, and shall we not forgive y^e escapes of our children be they neuer so small? We beare often-times with our seruants, and shall wee not some-times with our sonnes? The fairest Jennet is ruled as well with the wand as with the spurre, the wildest childe is as sone corrected with a word, as with a weapon. If thy sonne be so stubborne, obstinately to rebell against thee, or so wilfull to perseuer in his wickednes, that neither for feare of punishment, neither for hope of reward, he is any way to be reclaimed, then seeke out some marriage fit for his degree, which is the surest bond of youth, and the strongest chaine to fetter affections that can be found. Yet let his wife be such a one, as is neyther much noble in birth, or farre more richer in goods, but according to the wise saying: Choose one euery way as nere as may be,

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equall in both, for they that doe desire great dowries, doe rather marrie themselves to the wealth, then to their wife.

But to returne to the matter: It is most requisite that Fathers, both by their discreet counsaile and honest conuersation, be an example of imitation to their children, that they seeing in their Parents, as it were in a glasse, the perfection of manners, they may be encouraged by their right living, to practise the like pietie. For if a Father rebuke his childe for swearing, and hee himselfe a blasphemers, doth he not see that in detecting his sons vice, he also noteth his owne? If the Father counsaile his son to refraine drinking as most unwholsome, and drink himselfe immoderatlie, doth he not as well reprove his owne folly, as rebuke his sonnes? Age alwaies ought to be a mirrour for youth: for where old age is impudent, there certainly youth must needs be shamelesse: where the aged haue no respect of their honourable and gray haire, there the young gallants haue little regard of their honest behauiour: and in one word to conclude all, where age is past grauitie, there youth is past grace. The sum of all, wherewith I would haue my Ephœbus indued, and how I would haue him instructed, shall briefely appeare in this following.

First, that he be of honest Parents, orsed of his Mother, brought vp in such a place as is not infected, both for the ayre and manners, with such a person as is undefiled, of great zeale, of profound knowledge, of absolute perfection, that hee be instructed in Philosophie, whereby he may attaine learning, and haue in all Sciences a smack, whereby he may readily dispute of any thing: that his bodie be kept in his pure strength by honest exercise, his wit and memory by diligent studie: that hee abandon all allurements of vice, and continuallie encline to vertue: Which if it shall, as it may come to passe, then doe I hope that if euer Platoes Common-wealth shall flourish, that my Ephœbus shall be a Cittizen: that if Aristotle find any happie man, it will be my childe: if Tully confesse any to be an absolute Oratour, it will be my young youth. I am heere therefore Gentlemen, to exhort you, that with all industrie you apply
your

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your mindes to the studie of Philosophie, that as you professe your selues Students, so you may be Students, that as you disdain not the name of Schollers, so you will not be found boide of the dutie of Schollers: let not your mindes be carried away with vaine delights, as with trauailing into farre and strange Countries, where you shall see more wickednesse, then learne vertue and wit. Neither with costly attire of the newe cut, the Dutch hat, the French hose, the Spanish Rapier, the Italian hilt, and I know not what.

Cast not your eyes on the beautie of Women, least ye cast away your hart with follie, let not that sonde & one where with youth fattereth himselfe as fat as a foole, infect you: for as a sin now bæing cut, though it be healed, there wil alwaies remaine a scarre, or as fine linnen stained with black inck, though it be washed neuer so often, will haue an yron mote: so the minde once mangled or maimed with loue, though it be neuer so well cured with reason, or cooled by wisdom, yet there will appeare a scarre, by the which one may gesse the mind hath bene pierced, and a blemish, whereby one may iudge the hart hath bene stained. Refraine frō dicing, which was the onely cause that Pyreus was stricken to the hart, and from dauncing, which was the meanes that lost Iohn Baptists head: I am not he that will disallow honest recreation, although I detest the abuses. I speake boldly vnto you, because I my selfe know you: what Athens hath bene, what Athens is, what Athens should be, I can gesse. Let not euerie Inne and Alehouse in Athens bee as it were your chamber, frequent not those ordinarie Tables, where either for desire of delicate cates, or for meeting of youthfull companions, ye both spend your money vaine, and your time idlie: immitate him in life, whom you seme to honoz for his learning. Aristotle, who was neuer sene in the companie of those, that idlie bestowed their time.

There is nothing more swifter then time, nothing more sweeter: we haue not as Seneca saith, little time to liue, but we lose much, neither haue we a short life by nature, but we make it shorter by naughtinesse: our life is long, if we knowe how to

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use it. Follow Appelles that cunning Painter, which would let no day passe ouer his head without a line, without some labour. It was pretily said of Hesiodas, let vs endeuour by reason to excell beasts, seeing beasts by nature excell men, although strictly taken it be not so, for that, man is indued with a Soule, yet taken touching their perfection of senses in their kinde, it is most certaine. Doth not the Lyon for strength, the Turtle for loue, the Ant for labour, excell man? Doth not the Eagle see clearer, the Vulture smell better, the Hoale beare lighter? Let vs therefore endeuour to excell in vertue, seeing in qualitie of the body we be inferiour to beasts.

And here I am most earnestlie to exhort you to modestie in your behauiour, to dutie to your Elders, to diligence in your studies. I was of late in Italie, where mine eares gloed, and my hart was galled, to heare the abuses that raigned in Athens. I cannot tell whether those things sprang by the lesse and lying lyps of the ignorant, which are alwaies enemies to learning, or by the reports of such as sawe them, and sorrowed at them. It was openly reported of an olde man in Naples, that there was more lightnes in Athens then in all Italy, more wanton youtnes of Schollers, then all Europe besides, more Papists, more Atheists, more Sects, more Schismes, then in all the Monarchies of the world, which things, although I thinke they be not true, yet can I not but lament, that they shoulde be deemed to be true, and I feare mee they bee not altogether false: there can no great smoke arise, but there must be some fire, no great report, without great suspicion. Frame therefore your liues to such integritie, your studies to attaining of such perfection, that neither the might of the Strong, neither the malice of the weak, neither the swift reports of the ignorant, be able to spotte you with dishonestie, or note you of vngodlines.

The greatest harne that you can do vnto the enuious, is to do well: the greatest corrasie that you can giue vnto the ignorant, is to prosper in knowledge, the greatest comfort that you can bestow on your Parents, is to liue well, and to learne wel, the greatest commoditie that you can yeld vnto your Country,

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is with wisdom to bestowe that Talent, that by grace was given vnto you.

And here I cannot choose but giue you that counsaile, that an old man in Naples gaue mee most wisely, although I had the neither grace to follow it, neither will to giue eare to it, desiring you not to reiect it, because I did once despise it. It was thus as I can remember word for word.

Descend into your owne consciences, consider with your selues the great difference betwene staring and starke blinde, wit and wisdom, loue and lust: Bee merry, but with mode: stie: be sober, but not sullen: be valiant, but not too venturous: Let your attire be comly, but not too costly: your diet wholesome, but not excessive: vse pastime as the word importeth, to passe the time in honest recreation: mistrust no man without cause, neither be you credulous without proofe: be not light to follow every mans opinion, neither obstinate to stande in your owne conceit: serue God, feare God, loue God, and God will so blesse you, as either your harts can wish, or your Friendes desire.

This was his grane and godly aduise, whose counsaile I would haue you all to follow, frequent Lectures, vse disputati-
ons openly, neglect not your private studies, let not degrees be giuen for loue, but for learning, not for money but for know-
ledge: and because you shall be the better encouraged to follow my counsaile, I will be as it were an example my selfe, desir-
ing you all to imitate me.

Euphues having ended his discourse, and finished those pre-
cepts which he thought necessarie for the instruction of youth,
gaue his minde to the continuall studie of Philosophy, insomuch
as he became publique Reader in the Uniuersitie, with such co-
mendation, as neuer any before him, in the which he continued
for the space of tenne yeeres, onely searching out the secrets of
Nature, and the hidden misteries of Philosophy, and hauing
collected into three volumes his Lectures, thought for the pro-
fit of young Schollers to set them forth in print, which if hee
had done, I would also in this his Anatomie haue inserted, but

Euphues and his Ephcebus.

he altering his former determination, fell into this discourse with himselfe.

What Euphues, art thou so addicted to the studie of the heathen, that thou hast forgotten thy God in heaven? Shall thy wit rather be employed to the attaining of humane wisdom, then diuine knowledge? Is Aristotle more deere to thee with his Bookes, then Christ with his blood? What comfort canst thou finde in Philosophie for thy guiltie conscience? What hope of the resurrection? What glad tidings of the Gospell?

Consider with thy selfe that thou art a Gentleman, yea, and a Gentile, and if thou neglect thy calling, thou art worse then a Jewe. Most miserable is the estate of those Gentlemen, which thinke it a blemish to their Ancestors, and a blot to their owne Gentry, to reade or practise Diuinitie. They thinke it now sufficient for their felicitie to ride well vpon a great horse, to hawk, to hunt, to haue a smatche in Philosophie, neither thinking of the beginning of wisdom, neither the end, which is Christ: only they account Diuinitie most contemptible, which is, and ought to be most notable. Without this, there is no Lawyer, be he neuer so eloquent, no Physician, be he neuer so excellent, no Philosopher, be he neuer so learned, no King, no Kayser, be he neuer so royall in birth, so politike in peace, so expert in warre, so valiant in prowesse, but hee is to be detested and abhorred.

Farewell therefore the fine and filed phrase of Cicero, the pleasant Eligies of Ouid, the depth and profound knowledge of Aristotle. Farewell Rhetorick, farewell Philosophie, farewell, all learning, which is not sprung from the bowels of the holie Bible.

In this learning shall wee finde milke for the weake, and marrow for the strong, in this shall wee see howe the ignorant may be instructed, the obstinate confuted, the penitent comforted, the wicked punished, the godly preserved. Oh, I would the Gentlemen would some times sequester themselves from their owne delights, and imploy their wits in searching these heauenlie & diuine misteries. It is common, yea, and lamentable to

Euphues and his Ephœbus.

to see, that if a young youth haue the gifts of Nature, as a sharp wit, or of Fortune, as sufficient wealth to maintaine them, hee imployeth the one in the vaine inuentions of loue, the other in the vile brauerie of pride: the one, in the passions of his minde, and promises of his Lady, the other, in furnishing of his bodie, and furthering of his lust. Whereof it cometh, that such vaine Ditties, such idle Sonnets, such enticing songs, are set soorth to the gaze of the worlde, and grieve of the godly. I my selfe, knowe none so ill as my selfe, who in times past haue bene so superstitiously addicted, that I thought no heauen to the Paradise of Loue, no Angell to be compared to my Lady: but as repentance hath caused me to leaue and leaue such vaine delights, so wisdom hath opened vnto mee the perfect gate to eternall life.

Besides this, I my selfe haue thought, that in Diuinitie there might be no eloquence which I might imitate, no pleasant inuention which I might followe: no delicate phrase that might delight me, but now I see, that in the sacred knowledge of Gods will, the onely eloquence, the true and perfect phrase, the testimonie of saluation doth abide: and seeing without this, all learning is ignorance, all wisdom mere folly: all wit, plaine bluntnesse: all iustice iniquitie: all eloquence, barbarisme: all beautie, deformitie: I will spend all the remainder of my life in studying the olde Testament, wherein is prefigured the coming of my Saviour, and the newe Testament, wherein my Christ doth suffer for my sinnes, and is crucified for my redemption, whose bitter agonies should cast euery good Christian into a shivering Ague, to remember his anguish: whose sweating of water and blood, should cause euery deuout and zealous Catholike to shed teares of repentance, in remembrance of his torments.

Euphues hauing discoursed thus with himselfe, did immediately abandon all light companie, all the disputations in scholes of Philosophie, and gaue himselfe to the touchstone of holines in Diuinitie, accounting all other things as most vile and contemptible.

Euphues and his Ephœbus.

¶ Euphues to the Gentlemen Schollers in Athens.

The Merchant that trauaileth for gaine, the Husbandman that toileth for increase, the Lawyer that pleadeth for gold, the Crafts-man that seeketh to liue by his laboꝝ, all these after they haue fatted themselves with sufficient, eyther take they ease, or lesse paine then they were accustomed: Hippomanes ceased to runne when shee had gotten the goale: Hercules to labour when hee had obtained the victory: Mercurie to pipe when hee had cast Argus in a slumber. Euery action hath his end, and then we leaue to sweat when we haue founde the sweet. The Ant though shee toyle in Sommer, yet in Winter she leaueth to trauaile. The Bee though she delight to suck the faire flower, yet is shee at the last cloyed with the Honnie. The Spyder that weaueth the finest thred, ceaseth at the last, when shee hath finished her webbe. But in the action and studie of the minde (Gentlemen) it is farre otherwise, for he that tasteth the sweet of learning, endureth all the sowre of labour. He that seeketh the depth of knowledge, is as it were in a Laborynth, in the which the farther hee goeth, the farther he is from the end: or like the Bird in the lime-bush, which the more shee striueth to get out, the faster sticketh in.

And certainly it may be said of learning, as it was said of Nectar the drinke of the Gods, the which the more it was drunken, the more it would ouer-flow the bzym of the Cup, neither is it farre vnlike the stone that groweth in the Riuer of Curia, the which the more it is cut, the more it increaseth.

And it fareth with him that followeth it, as with him that hath the Dropsie, who the more he drinketh, the more he thirsteth. Therefore in my minde, the Student is at lesse ease then the Dre that draweth, or the Ass that carieth his burthen, who neither at the boꝝd when others eate, is voide of labour, neither in his bed when others sleepe, is voide of meditation.

But

Euphues and his Ephœbus.

But as in manuarie crafts, though they be all good, yet that is counted most noble, that is most necessary: so in the actions and studies of the minde, although they be all woorthie, yet that deserueth greatest praise, which bringeth greatest profit. And so we commonly doe make the best account of that, which dooth vs most good. We esteeme better of the Physitian that ministereth the potion, then of the Apothecarie that selleth the drugs. How much more ought we with all diligence, studie, and industrie, to spend our short pilgrimage, in the seeking out of our saluation. Vaine is Philosophy, vaine is Physick, vaine is Law, vaine is all learning, without the taste of Diuine knowledge. I was determined to write notes of Philosophy, which had beene to feede you fat with folly: yet that I might save neither idle, neither you euill employed, I haue here set downe a brieue discourse, which of late I haue had with an Heretick, which kept mee from idleness, and may if you reade it, deter you from Heresie. It was with an Atheist, a man in mine opinion monstrous, yet tractable to be perswaded. By this you shall see the absurd dotage of him that thinketh there is no God, or an vninsufficient God: yet here shall you find the summe of Fayth, which iustifieth onely in Christ, the weakenes of the Law, the strength of the Gospell, and the knowledge of Gods will. Here shall you finde hope if you be in dispaire, comfort, if you bee distressed: if you thirst, drinke: meate if you hunger. If ye feare Moses, who saith: Without you fulfill the Lawe you shall perishe: behold Christ, which saith, I haue ouercome the Lawe. And that in these desperate dayes, wherein so many Sects are sowne, as in the wayning of the world, wherein so many false Christs are come, you might haue a certaintie of your saluation, I meane to sette downe the Touch-stone, whereunto euery one ought to trust, and by the which euery one should trie himselfe: which if you followe, I doubt not, but that as you haue proued learned Philosophers, you will also proceede excellent Diuines, which G D D graunt.

Euphues and Atheos.

Euphues and Atheos.



ATHEOS. I am glad Euphues, that I haue found thee at leisure, and partly that I might bee merrie, and partly that I might be perswaded in a thing that much troubleth my conscience. It is concerning **GOD**. There be many that are of this minde, that there is a God, whom they tearme the creator of all things: a God, whom they call the Sonne, the redeemer of the world: a God, whom they name the holie Ghost, the worker of all things, the Comforter, the Spirit: and yet they are of this opinion also, that they be but one God, coequall in power, incomprehensible, and yet a Trinitie in person. I for my part, although I am not so credulous to beleue they curious opinions, yet am I desirous to heare the reasons that shoulde bring them vnto such fond and frantike imaginacions. For as I knowe nothing to be so absurd, which some of the Philosophers haue not defended, so think I nothing so erroneous, which some of our Catholikes haue not maintained. If there were, as diuers dreame, a God that would reuenge the oppression of the widowes and fatherlesse, that would reward the zeale of the mercifull, pittie the poore, and pardon the penitent, then would the people either stande in greater awe, or owe more loue towards their God.

I remember Tully disputing of the nature of Gods, bringeth Dionisius as a scoffer of such vaine & deuised deuises, who seeing Asculapius with a long beard of golde, and Apollo his Father beardlesse, played the Barber and shaued it from him, saying: It was not decent that the sonne shoulde haue a beard and the Father none. Seeing also Iupiter with an ornament of gold, tooke it from him, telling thus: In Sommer this arraie is too heauie, in Winter too cold, heere I leaue one of Wollen, both warmer for the colde and lighter for the heate. Wee coming also into the Temple, where certaine of the Gods with golden gifts stretched out their hands, tooke them all away, saying:

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ing: Who will be so mad, as to refuse things so gentlie offered. Dost thou not see Euphues, what smal account he made of their Gods: so; at last, sayling into the Country with a prosperous winde, hee laughing said: Loe, see you not my maisters holwe well the Gods reward our sacriledge. I could rehearse infinite opinions of excellent men, who in this poynt holde on my side, but especially Pythagoras. And in my iudgement, if there bee any God, it is the world wherein we liue, that is the only God. What can we behold more noble then the worlde, more fayre, more beautifull, more glorious: What more maiestieall to the sight, or more constant in substance? But this by the way Euphues, I haue greater & more forcible arguments to confirme mine opinion, and to confute the errour of those, that imagine that there is a God, but first I would gladlie heare thee shape an aunswere to that which I haue said: so; well I know, that thou art not onely one of those which beleue that there is a God, but of them also which are so precise in honouring him, that they be scarce wise in helping themselves.

Euphues. If my hope Atheos were not better to conuert thee, then my hap was here to conferre with thee, my heart would bryake with griefe, which beginneth freshly to blynde for sorrow: thou hast strooken mee into such a shivering & colde terrour, at the rehearsing of this thy monstrous opinion, that I looke euery minute when the ground should open to swallowe thee vp, and that God which thou knowest not, shoulde with thunder from heauen, strike thee to hell.

Was there euer Barbarian so senselesse, euer miscreant so barbarous, that did not acknowledge a liuing and euerlasting Iehouah? I cannot but tremble at the remembrance of his Piestie, and dost thou make a mockery? Iniquitie of times, Corruption of manners, Blasphemie against the heauen. The Heathen man saith, yea, that Tully whom thou thy selfe alleadgest, that there is no Nation so barbarous, no kinde of people so sauage, in whō there resteth not this perswasion, that there is a God, and euen they that in other parts of their life, seeme very little to differ from brute beasts, doe continually

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keepe a certaine sorte of Religion : so thoroughly hath this common principle possessed all mens mindes, and so fast it sticketh to all mens bowels. Yea, Idolatrie it selfe is a sufficient prooue of this perswasion : for we see how willingly man abaseth himselfe to honour other creatures, to doe homage to stocks, and to goe on pilgrimage to Images. If therefore man rather then he will haue no God, to worship a stone, howe much more art thou duller then a Stone, which goest against the opinion of all men ?

Plato, a Philosopher, would often say, there is one whom we may call God omnipotent, glorious, immortall, vnto whose similitude, we that creepe heere on the earth, haue our soules framed : what can be said more of a Heathen, yea, what more of a Christian ?

Aristotle when he could not finde out by the secrecie of Nature, the cause of the ebbing and flowing of the sea, cried with a loude voyce. O thing of things, haue mercy vpon mee.

Cleanthes alleadged foure causes which might induce man to acknowledge a God : the first, by the fore-seeing of things to come : the second, by the infinite commodities which we dailie reape, as by the temperature of the Ayre, the fatnesse of the Earth, the fruitfulness of Trees, Plants, and hearbes, the abundance of all things that may either serue for the necessity of many, or the superfluitie of a fewe : the third, by the terror that the minde of man is stricken into, by the lightnings, thunders, tempests, hailes, snowe, earth-quakes, pestilence : by the strange and terrible sights which cause vs to tremble, as the raining of blood, the fire impressions in the Element, the ouer-flowing of floods in the earth, the prodigious shapes and vnnaturall formes of men, of beastes, of birds, of fishes, of all creatures, the appearing of blazing Comets, which euer prognosticate some strange mutation : the sight of two Sunnes, which happened in the Consulship of Tudatanus and Aquilius : with these things mortall men being afrighted, are inforced to acknowledge an immortall and omnipotent God. The fourth, by the equality of moving in the Heauen, the course of the Sun,
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the order of the starrs, the beautifullnes of the Clement, the sight whereof might sufficiently induce vs to belæue, they proceede not by chaunce, by nature, or destinie, but by the eternall and diuine purpose of some omnipotent Deitie. Whereof it came, that when the Philosophers could giue no reason by Nature, they would say, there is one aboue Nature, another would call him the first moouer, another the ayder of Nature, and so forth.

But why goe I about in a thing so manifest, to vse proofes so manifold? If thou denie the truth, who can proue it, if thou deny that black is black, who can by reason reprove thee, when thou opposest thy selfe against reason. Thou knowest that manifest truths are not to be proued, but belæued, and that he that denieth the principles of any Art, is not to be confuted by arguments, but to be left to his owne folly. But I haue a better opinion of thee, and therefore I meane not to trifle with Philosophie, but to try this by the touchstone of the Scriptures.

We read in the second of Exodus, that when Moses desired of God to know what hee should name him to the children of Israell: hee answered, thou shalt say, I am that I am. Again, I am that I am. Again, Hee that is, hath sent mee vnto you. The Lord euen your God, he is God in the Heauen aboue, and in the Earth beneath, I am the first, and the last I am: I am the Lord, and there is no other besides mee. Again, I am the Lord, and there is none other, I haue created the light & made darknes, making peace and framing euill. If thou desire to vnderstand what God is, thou shalt heare. He is euen a consuming fire, the God of reuenge, the God of iudgement, the liuing God, the searcher of the raines, he that made all things of nothing, Alpha and Omega, the beginning, and yet without beginning: the end, and yet euerlasting. One at whose breath the Mountaines shall shake, whose seate is the loftie Cherubins, whose foote-stoole is the Earth. Inuisible, yet seeing all things, a iealous God, a louing God, miraculous in all poynts, in no part monstrous. Besides this, thou shalt well vnderstand, that hee is such a God, as will punish him whatsoeuer hee be, that blasphemeth his name, for holy is the Lord. It is wyttten, bring
out

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out the blasphemers without the Tents, and let all those y^e heard him, lay their hands vpon his head, and let all the people stone him. He that blasphemeth the name of the Lorde, shall dye the death. Such a iealous God, that whosoever committeth Idolatry with strange Gods, hee will strike with terrible plagues. Turne not to Idols, neither make Gods with hands, I am the Lorde your God. Thou shalt make no Image, which the Lorde thy God abhorreth. Thou shalt haue no new God, neither worship any strange Idol. For all the Gods of the Gentiles are deuils. My sonnes, keepe your selues from Images, the worshipping of Idols is the cause of all euill, the beginning & the end. Cursed be that man that ingraueh any Images, it is an abomination before the Lord. They shall be confounded that worship grauen Images, or glory in Idols. I will not giue my glorie to another, nor my praise to grauen Images.

If all these testimonies of the Scriptures cannot make thee to acknowledge a liuing God, harken what they say of such as bee altogether incredulous. Euery vnbelieuer shall die in his incredulitie. Woe be to those that be loose in hart, they beleue there is no God, and therefore they shall not be protected of him. The wrath of the Lord shall kindle against an unbelieuing Nation. If ye beleue not, ye shall not endure. Hee that beleueth shall not be damned. He that beleueth not, is indged already. The portion of the vnbelieuers, shall be in the Lake that burneth with fire and brimstone, which is the second death.

If thou feele in thy selfe Atheos, any sparke of grace, pray vnto the Lorde that hee will cause it to flame, if thou haue no feeling of sayth, yet pray, and the Lorde will giue abundance, for as hee is a terrible GOD, whose voyce is like the rushing of many waters, so is he a mercifull God, whose words are as soft as Dyle. Though hee breathe fire out of his nosegayls against sinners, yet is he milde to those that aske forgiveness. But if thou be obstinate, that seeing, thou wilt not see, and knowing, thou wilt not acknowledge, then shall thy hart bee hardened with Pharao, and grace shall be taken away from thee with Saule.

Thus

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Thus sayth the Lorde, who so belæueth, shall not perriſh, heauen and earth ſhall paſſe, but the word of the Lord ſhall indure for euer.

Submit thy ſelfe before the Throne of his Maieſtie, and his mercy ſhall ſaue thee: Honour the Lord, and it ſhall be well with thee. Beſides him feare no ſtrange God. Honour the Lord with all thy ſoule. Offer vnto God the ſacrifice of praiſe. We not like the Hypocrites, which honour God with their lips, but be farre from him with their harts, neyther like the ſoule, that ſayth in his hart, there is no God.

But if thou wilt ſtill perſeuer in thine obſtinacie, thine end ſhall be worſe then thy beginning, the Lord, yea, thy Sauour, ſhall come to be thy Iudge, when thou ſhalt behold him come in glory, with millions of Angels, and Archangels, when thou ſhalt ſee him appeare in thunderings and lightnings, and flaſhings of fire, when the Mountaines ſhall melt, and the Heauens be wrappd vp like a ſcroule, when all the earth ſhall tremble, with what face wilt thou behold his glory, that denieſt his Godhead: How canſt thou abide his preſence, that beſeueſt not his eſſence: What hope canſt thou haue to be ſaued, which diddeſt neuer acknowledge anie to bee thy Sauour: Then ſhall it be ſayd vnto thee, and to all thoſe of thy Sect, (vneſſe you repent,) Depart all you workers of iniquitie, there ſhall be weeping, and gnaſhing of teeth. When you ſhall ſee Abraham, Iſaac, and Iacob, and all the Prophets, in the kingdome of God, and yet to be thruſt out: You ſhall conceiue hate, and bring forth wood, your owne conſciences ſhall conſume you lyke fire.

Here doeſt thou ſee Atheos, the threathings againſt vnbelieuers, and the puniſhment prepared for miſcreants. What better and ſounder proſe canſt thou haue that there is a God, then thine owne conſcience, which is vnto thee a thouſand witneſſes: Conſider with thy ſelfe that thy ſoule is immortal, made to the Image of the almighty God: be not curious to enquire of God, but carefull to beſeue, neither be thou deſperate, if thou ſee thy finnes abound, but ſaythfull to obtaine mercie, for

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the Lord will save thee, because it is his pleasure. Search therefore the Scriptures, they testify of him.

Atheos. Truly Euphues you have sayde somewhat, but you go about contrary to the custome of Schooles, which me thinks you should diligently obserue, being a professed Philosopher: for when I demand by what reason men are induced to acknowledge a God, you confirme it by course of Scripture, as who should say, there was not a relation betwene God and the Scripture, because as the olde Fathers define, without Scripture there were no God, no Scripture without a God. Who soeuer therefore denieth a Godhead, denieth also the Scriptures which testify of him. This is in my opinion absurdum per absurdum, to proue one absurditie by another. If thou canst as substantially by reason proue the authority of Scriptures to be true, as thou hast proued by Scriptures there is a God, then will I willingly with thee both beleue the Scriptures, and worship thy God. I haue heard that Antiochus commaunded all the coppies of the Testament to be burnt, from whence therefore haue we these new Bookes, I thinke thou wilt not say by Reuelation, therefore goe forward.

Euphues. I haue read of the milk of a Tigresse, that the more Salt there is throwne into it, the fresher it is, and it may be that either thou hast eaten of that milke, or that thou art the Whelp of that Monster, for the more reasons that are beaten into thy head, the more vnreasonable thou seemest to be, the greater my authorities serue, the lesser is thy beleefe. As touching the authority of Scriptures, although there be many arguments which do proue, yea, and enforce the wicked to confesse that the Scriptures came from God, yet by noue other mean then by the secret testimony of the holy Ghost, our hearts are truly perswaded, that it is God which speaketh in the Law, in the Prophets, in the Gospell, the orderly disposition of the wisdom of God, the doctrine saouring nothing of earthlines, the godly agreement of all parts among themselves, and especially the basenesse of contemptible words, uttering the high miseries of the heavenly kingdome, are second helps to establish the Scripture.

Moreouer,

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Moreover, the antiquitie of the Scripture, whereas the Bookes of other Religions are later then the Bookes of Moses, which yet doth not himselve invent a new God, but setteth forth to the Israelites the God of their fathers. Whereas Moses doth not hide the shame of Leuy his father, nor the murmuring of Aaron his brother, and of Mary his sister, nor doth advance his owne children: the same are arguments, that in his Booke is nothing fained by man. Also the miracles that harned as well at the publishing of the Lawe, as in all the rest of the time, are infallible proofes that the Scriptures proceeded from the mouth of God: Also whereas Moses speaketh in the person of Iacob, assigneth government to the Tribe of Iuda, and where he telleth befoze of the calling of the Gentiles, whereof the one came to passe foure hundredeth yeeres after, the other almost two thousand yeeres, these are arguments, that it is God himselve that speaketh in the Bookes of Moses.

Whereas Esay telleth befoze of the captivitie of the Jewes, and their ressozng by Cyrus (which was bozne an hundredth yeeres after the death of Esay,) and whereas Ieremy befoze the people were led away, appointeth their exile to continue threescore and ten yeeres. Whereas Ieremy and Ezechiell being far distant places the one from the other, doe agree in all their sayings. Where Daniell telleth of things to come sixe hundredth yeeres after. These are most certaine proofes to establishe the authozitie of the Bookes of the Prophets. The simplicitie of the speech of the first three Euangelists, contayning heauenly mysteries, the prayse of Iohn thundering from on high with waighthe sentences, the heauenly Paiesie shining in the writings of Peter and Paule, the sodaine calling of Mathew from the receipt of custome, the calling of Peter and Iohn from the Fisher boats, to the preaching of the Gospell, the conuersion and calling of Paule, being an enemye to the Apostleship, are signes of the holie Ghost speaking in them. The consent of so many ages, of so sundrie Nations, and of so diuers minds, in embracing the Scriptures, and the rare godlinesse of some ought to establishe the authozitie thereof among vs. Also the blood of so

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many Martyrs, which for the confession thereof haue suffered death with a constant and sober zeale, are vndoubted testimonies of the truth and authoritie of the Scriptures.

The miracles that Moses recounted, are sufficient to persuade vs, that God, yea, the God of Moyses, set downe the Scriptures. For this that he was carried in a cloud vpon into the Mountaine: that there euen vnto the fortieth day he continued without the company of men. That in the very publishing of the Lawe, his face did shine as it were beset with the Sunne-beames, that lightnings flashed round about, that thunder and noises were each where heard in the aire, that a Trumpet sounded, being not sounded with any mouth of man. That the entry of the Tabernacle by a cloud set betwene, was kept from the sight of the people, that his authoritie was so miraculoussly reuenged with the horrible destruction of Corah, Dathan, and Abiron, and all that wicked faction, that the Rocks streken with a rod, did by and by poure forth a Riuer, that at his prayer it rained Manna from Heauen. Did not God herein commend him from heauen as an vndoubted Prophet.

Howe as touching the tyranie of Antiochus, which commaunded all the Booke to be burned: herein Gods singular prouidence is sene, which hath alwayes kept his word, both from the mightie that they could not extinguish the same, and from the malicious, that they could neuer diminish it. There were diuers copies which God of his great goodnesse had kept from the bloodie proclamation of Antiochus, and by and by followed the translating of them into Greece, that they might be published vnto the whole world. The Hebrue tongue lay not onely vnestemed, but almost vknowne, and surely had it not bene Gods will to haue his Religion prouided for, it had altogether perished.

Thou seest Atheos, howe the Scriptures come from the mouth of God, and are written by the finger of the holy Ghost in the consciences of the faithfull. But if thou be so curious to aske other questions, or so quarrellous to strue against the truth, I must aunswere thee, as an olde Father aunswere a young

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young foole, which needes would knowe what **G O D** did be-
fore he made Heauen, to whom he sayd, Well, for such curi-
ous inquisitours of Gods secrets, whose wisdom is not to be
comprehended: for who is he that can measure the wind, or
waie the fire, or attayne vnto the vnsearchable iudgements of
the Lord? Besides this, where the holy Ghost hath ceased to
set downe, there ought we to cease to enquire, seeing we haue
the sufficiencie of our saluation contayned in holy Scripture.
It were an absurditie in Scholes, if one haing vrged with a
place of Aristotle, could find none other shift to auoide a blank,
then in doubting whether Aristotle spake such wordes or no.
Shall it then be tollerable to deny the Scriptures, hauing no
other colour to auoide an inconuenience, but by doubting whe-
ther they procede from the holy Ghost? But that such doubts
arise among many in our age, the reason is, their little faith,
not the sufficient proue of the same.

Thou mayst as well demaund, howe I proue white to be
white, or blacke, blacke, and why it should be called white ra-
ther then greene. Such grosse questions are to be aunswered
with slender reasons, and such idle heads should be scoffed with
adle aunsweres. He that hath no motion of God in his mind,
no feeling of the spirit, no tast of heauenly things, no remoyse of
conscience, no sparke of zeale, is rather to be confounded by tor-
ments then reasons, for it is an euident and infallible signe,
that the holy Ghost hath not sealed his conscience, whereby he
might crie Abba Father, I could alleadge Scripture to proue
that the godly should refraine from the company of the wicked,
which although thou wilt not beleue, yet will it condemne
thee. S. Paule saith, I desire you brethren, that you abstaine
from the company of those that walk inordinatly. Againe, By
Sonne, if sinners shall flatter thee, giue no eare vnto them, flie
from the euill, and euill shall flie from thee.

And surely, were it not to confute thy detestable Heresie,
and bring thee if it might be, to some tast of the holie Ghost, I
would abandon all place of thy abode, for I think the ground ac-
cursed whereon thou standest: Thy opinions are so monstrous,

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that I cannot tell whether thou wilt cast a doubt, also whether thou haue a soule, or no, which if thou doe, I meane not to waite wind in prouing that which thine infidelitie will not permit thee to belæue, for if thou hast as yet felt no tast of the spirit working in thee, then sure I am, that to proue the immortality of the soule were bootlesse, if thou haue a secret feeling, then it were needlesse. And God grant thee that glowing and ringing in conscience, that thy soule may witnes to thy selfe that there is a liuing God, and thy hart shed drops of blood as a token of repentance, in that thou hast denied that God, and so I commit thee to God, and that which I cannot doe with any perswasion, I will not leaue to attempt with my prayer.

Atheos. Nay stay a while good Euphues, and leaue not him perplexed with feare, whom thou mayst make perfect by faith: for now I am brought into such a double and doubtfull distresse, that I know not how to turne, if I belæue not the Scriptures, then shall I be dampned for vnbelæse: if I belæue them, then shall I be confounded for my wicked life. I knowe the whole course of the Bible, which if I should belæue, then must I also belæue that I am an abiect. For thus saith Ieh to his sonnes: If man sinne against man, God can forgieue it, if against God, who shall intreat for him. He that sinneth, is of the deuill, the reward of sinne is death, thou shalt not suffer the wicked to liue: take all the Princes of the people, and hang them against the Sunne on Gibbets, that my anger may be turned from Israell: these sayings of holie Scripture cause me to tremble and shake in euery sinnow.

Again this saith the holy Bible, Now shall the scourge fall vpon thee, for thou hast sinned: behold I am a curse before you to day, if you shall not hearken to the commaundements of the Lord, all they that haue forsaken the Lord shall be confounded. Furthermore, where threats are poured out against sinners, my hart bleedeth in my belly to remember them.

I will come vnto you in iudgement, sayth the Lord, and I will be a swift and a seuerer witnesse: offenders, adulterers, and those that haue committed perurie, and retayned the duties
of

Euphues and Atheos

of hirelings, oppressed the widderes, misused the stranger, and those that haue not feared me the Lord of Hosts, Out of his mouth shall come a two edged sword.

Behold I come quickly; and bring my reward with mee, which is to yeeld to euery one according to his deserts.

Great is the day of the Lord, and terrible, and who is he that can abide him? What then shall I than doe, when the Lord shall arise to iudge, and when he shall demaund, what shall I answer? Besides this the names that in holy Scripture are attributed to God, bring a terrour of my guiltie conscience. He is sayd to be a terrible God, a God of reuenge, whose voice is like the thunder, whose breath maketh all the corners of the earth to shake and tremble.

These things Euphues testifie vnto my conscience, that if there be a **G O D**, hee is the God of the righteous, and one that will confound the wicked. Whether therefore shall I goe, or who may auoyde the daie of vengeance to come? If I goe to heauen, that is hys seate: if into the earth, that is his footestoolle, if into the deapth, there hee is also? Who can shrowde himselfe from the face of the **L O R D**, or where can one hide him that the **L O R D** cannot finde him? His wordes are like fire, and the people lyke drie wood, and shall be consumed.

Euphues. Although I cannot but reioyce to heare thee acknowledge a God, yet must I needs lament to see thee so much distrust him. The deuill that roaring Lyon seeing his pray to be taken out of his iawes, alleadgeth all Scripture that may condemne the sinner, leauing all out that should comfort the sorrowfull. Much like vnto the deceitfull Phisition, which recounteth all things that may endamage the Patient, neuer telling any thing that may recure him.

Let not thy conscience be agrieved, but with a penitent hart renounce all thy former iniquities, and thou shalt receiue eternall life. Assure thy selfe, that as God is a Lord, so he is a Father, as Christ is a Judge, so he is a Sauio: as there is a Law, so there is a Gospell. Though God haue leaden hands, which
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When they strike pay home, yet hath he leaden fate, which are as slowe to ouer take a sinner. Heare therefore the greatest comfort flowing in euerie lease and lyne of the Scripture, if thou be penitent.

I my selfe am euen hee, which doth blot out his transgressions, and that for mine owne sake, and I will not be mindfull of thy sinnes. Behold, the Lordes hand is not shortned that it cannot saue, neither his eare heauie, that it cannot heare. If your sinnes were as Crimson, they shall be made whiter then Snow: and though they were as red as Scarlet, they shall be made like white wooll: If we confesse our offences, he is faithful and iust: so that he will forgive vs our sinnes. God hath not appointed vs vnto wrath, but vnto saluation. By the means of our Lord Iesus Christ the earth is filled with the mercie of the Lord. It is not the will of your Father which is in Heauen, that any one of these little ones should perrish. God is rich in mercie. I will not the death of a sinner, sayth the Lord God, returne and lyue. The Sonne of man came not to destroy, but to saue. God hath mercie on all, because he can do all, God is mercifull, long suffering, and of much mercie. If the wicked man shall repent of his wickednesse which hee hath committed, and keepe my commandements, doing iustice and iudgement, he shall liue the lyfe, and shall not dye. If I shall say vnto the sinner, thou shalt dye the death, yet if hee repent and do iustice, hee shall not dye.

Call to thy minde the greatest goodnesse of God in creating thee, his singular loue in gyving his Sonne for thee. So God loued the world, that he gaue his onely begotten Sonne, that whosoever beleued in him might not perrish, but haue euerlasting life. God hath not sent his Sonne to iudge the world, but that the world might be saued by him. Can the Mother, sayth the Prophet, forget the child of her womb, and though she be so vnnaturall, yet will I not be vnmindfull of thee. There shall be moze ioy in heauen for the repentance of one sinner, then for ninety and nine iust persons. I came not (sayth Christ) to call the righteous, but sinners to repentance. If any man sinne,
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We haue an aduocate with the Father, Iesus Christ the righteous, he is the propitiation for our sinnes, and not for our sinnes onely, but for the sinnes of the whole world. I write vnto you little children, because your sinnes be forgiven, for his name sake. Doth not Christ say, that whatsoeuer we shall aske the Father in his name, we shall obtayne? Doth not GOD say: This is my beloued Sonne in whom I am well pleased, heare him?

I haue read of Themistocles, which hauing offended Philip the King of Macedonia, and could no way appease his anger, meeting his young Sonne Alexander, tooke him in his armes and met Philip in the face: Philip seeing the smiling countenance of the child, was well pleased with Themistocles. Euen so, if through thy manifold sinnes and haynous offences, thou prouoke the heauy displeasure of thy God, insomuch as thou shalt tremble for horrour, take his onely begotten and welbeloued Sonne Iesus in thine armes, and then he neither can or will be angrie with thee. If thou haue denied thy God, yet if thou goe out with Peter and weepe bitterly, God will not denie thee. Though with the prodigall Sonne thou wallow in thine owne wilfulnes, yet if thou returne againe sorrowfull, thou shalt be receiued. If thou be a gracious offender, yet if thou come vnto Christ with the woman in Luke, and wash his feete with thy teares, thou shalt obtaine remission.

Consider with thy selfe the great loue of Christ, and the bitter torments that he endured for thy sake, which was enforced through the horrour of death, to crie with a loude voice, Eloi, Eloi, lama sabathani, My God, My God, why hast thou forsaken me, and with a groaning spirit to say, My soule is heauie vnto the death, tarry heere and watch: and againe, Father, if it be possible, let this cup passe from me. Remember how he was crowned with thornes, crucified with thornes, scourged and hanged for thy saluation, how he sweat water and blood for thy remission, how hee indured euen the torments of the damned spirits for thy redemption, howe he overcame death, that thou shouldest not die, how he conquered the demill that thou mightest

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test not be damned. When thou shalt record what he hath done to purchase thy freedom, how canst thou stand bondage? When thou shalt behold the agonies and anguish of mind that he suffered for thy sake, how canst thou doubt of the release of thy soule? When thy Saviour shall be thy Judge, why shouldst thou tremble to heare of iudgement? When thou hast a continuall Mediatour with God the Father, howe canst thou distrust of his fauour.

Turne therfore vnto Christ with a willing hart, and a wailing minde for thy offences, who hath promised, that at what timeso euer a sinner repenteth him of his sinnes, hee shall be forgiven: who calleth all those that are heauie laden, that they might be refreshed: who is the doore to them that knocke, the way to them that seeke, the truth, the rock, the corner stone, the fulnesse of time, it is he that can and will poure Oyle into thy wounds. Who absolved Mary Magdalen from her sinnes, but Christ? Who forgave the thiefe his robbery and manslaughter, but Christ? Who made Mathew the Publican & tolegatherer, an Apostle and Preacher, but Christ? Who is that good shepheard that fetcheth home the stray sheepe so louingly vpon his shoulders, but Christ? Who receiued home the lost son, was it not Christ? Who made of Saule a persecuter, Paule an Apostle, was it not Christ? I passe ouer diuers other Histories both of the old & new Testament, which doe abundantly declare what great comfort the faithfull penitent sinners haue alwaies had in hearing the comfortable promises of Gods mercy. Canst thou then Atheos, distrust thy Christ, who reioyceth at thy repentance? Assure thy selfe, that through his passion and blood-shedding, Death hath lost his sting, the deuill his victorie, and that the gates of hell shall not preuaile against thee. Let not therfore that blood of Christ be shed in vaine, by thine obstinate and hard hart. Let this perswasion rest in thee, that thou shalt receiue absolution freely, and then shalt thou seele thy soule euen as it were to hunger and thirst after righteousness.

Atheos. Well Euphues, seeing the holy Ghost hath made thee a meane to make me a man (so; befoze the tast of the Gospell I was

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was worse then a beast) I hope the same spirit will also lighten my conscience with his word, and confirme it to the end in constancie, that I may not onely confesse my Christ faithfully, but also preach him freely, that I may not only be a Minister of his word, but also a Partir for it, if it be his pleasure.

D Euphues, howe much am I bound to the goodnesse of almightie G D D, which hath made me of an Infidell a believer, of a cast-away a Christian, of an Heathenlie Pagan, a heauenlie Protestant. D howe comfortable is the feeling and tast of grace, howe ioyfull are the glad tydings of the Gospell, the faythfull promises of saluation, the free redemption of the soule. I will endeavour by all meanes to confute those damnable, I knowe not by what name to tearme them, but blasphemers I am sure, which if they be no more, certainly they can be no lesse. I see nowe the odds betwene light and darknesse, sayth and frowardnesse, Christ and Beliall. We thou Euphues a witnesse of my sayth, seeing thou hast bene the instrument of my belæfe, and I will pray that I shewe it in my lyfe, as for thee I account my selfe so much in thy debt, as I shall neuer be able with the losse of my lyfe to render thee thy due: but God which rewardeth the zeale of all men, will I hope blesse thee, and I will pray for thee.

Euphues. D Atheos, little is the debt thou owest me, but great is the comfort I haue receiued by thee. Give the praise to God, whose goodnes hath made thee a member of the mysticall body of Christ, and not onely a brother with his Sonne, but also coheritour with thy Sauiour.

There is no hart so hard, no Heathen so obstinate, no miscreant or Infidell so impious, that by grace is not made as supple as Dyle, as tractable as a sheepe, as faithfull as any.

The Adamant though it be so hard that nothing can bryse it, yet if the warme blood of a Goate be poured vpon it, it bursteth: Euen so although the hart of the Atheist and unbelieuer be so hard, that neyther reward nor reuenge can mollifie it, so stout, that no perswasion can breake it: yet if the grace of God purchased by the blood of Christ, doe but once touch it, it renteth in

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sunder, and is enforced to acknowledge an omnipotent and everlasting Iehouah: Let vs therefore both (Atheos I will not now call thee, but Theophilus) flie vnto that Christ which hath through his mercy, not our meritts, purchased for vs the inheritance of everlasting life.

Certaine Letters writ by Euphues to his friends.

Euphues to Philautus.



If the course of youth had any respect to the staffe of age, or the liuing man any regard to the dying mould, we would with greater care, when wee were young, shunne those things which should grieue vs when we be old: and with more serueritie direct the sequels of our lyfe, for feare of present death. But such is either the unhappines of mans condition, or the vntowardnes of his crooked nature, or the wilfulnes of his mind, or the blindnes of his hart, that in youth he surfeitteth with delights, preventing age: or if he liue, continueth in dotage, for getting death. It is a world to see, how in our flourishing time, when we best may, we be worst willing to thriue: and how in the vading of our daies, when we most should, we haue least desire to remember our end.

Thou wilt muse Philautus, to heare Euphues preach, who of late had more minde to serue his Lady, then to worship his Lord. Ah Philautus, thou art nowe a Courtier in Italy, I a Scholler in Athens: and as hard it is for thee to followe good counsaile, as for me to enforce thee, seeing in thee there is little will to amend, and in me lesse authoritie to commaund, yet will I exhort thee as a friend, I would I might compell thee as a father. But I haue heard, that it is peculiar to an Italian to stand in his owne conceits, and to a Courtier neuer to be controld,

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controld, which causeth me to feare that in thee, which I lament in others. That is, that either thou seeme too wise in thine owne opinion, thinking scoorne to be taught, or too wilde in thy attempts, in reiecting admonishment. The one proceedeth of selfe loue, and so thy name importeth: the other of inuere folly and that thy nature sheweth: thou lokest I should craue pardon for speaking so boldly. No Philautus, I meane not to flatter thee, for then I should incurre the suspicion of fraud. Neither am I determined to fall out with thee, for then might the wise conuince me of folly. But thou art in great credite in the Court, and what then: shall thy credite with the Emperour abate my courage to my God: Or thy haucie lookes quench my kindled loue: Or thy gallant shew aslake my good will: Hath the Courtier any prerogatiue aboue the Clowre, why he should not be reprehended: Doth his high calling not onely giue him a commission to sinne, but remission also if he offend: Doth his preheminance in the Court, warrant him to oppresse the poore by might, or acquite him of punishment: No Philautus. By how much the more thou excellest other in honours, by so much the more thou oughtest to excede them in honestie: and the higher thy calling is, the better ought thy conscience to be: and as far it becometh a Gentleman to be from pride, as he is from pouer- tie: and as neere to gentlenes in condition, as he is in blood: But I will descend with thee to particulars.

It is here reported for a truth, that Philautus hath giuen ouer himselfe to all deliciousnes, desiring rather to be dandled in the laps of Ladies, then busied in the studie of good Letters: And I would this were all, which is too much, or the rest a lye, which is too monstrous. It is now in euery mans mouth, that thou, yea, thou Philautus, art so voide of curtesie, that thou hast almost forgotten common sence and humanitie, hauing neither care of Religion (a thing too common in a Courtier) neither regard of honestie or any vertuous behaviour. O Philautus, dost thou liue as thou shouldest neuer die, and laugh as thou shouldest neuer mourne, art thou so simple that thou dost not know from whence thou comest, or so sinfull, that thou carest not

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whether thou goest : what is in thee that should make thee so secure, or what can there be in any that may cause him to glory? Milo that great Wrestler began to waxe, when he sawe his armes by a wne-fallen and weake, saying : Strength, strength, is but vaine . Helene in her newe glasse, viewing her olde face, with smyling countenaunce, cryed : Beautie where is thy blaze.

Croesus with all his wealth, Aristotle with all his wit, all men with all their wisdom, haue and shall perrish and turne to dust . But thou delightest to haue the new fashion, the Spanish flet, the French Ruffe, thy crew of Russians, all thine attire mishapen to make thee a Monster, and all thy time mispent to shewe thee unhappie : What should I goe about to decipher thy lyfe, seeing thy beginning sheweth the ende to be naught . Art not thou one of those Philautus, which seeketh to winne credite with thy superiours by flatterie, and wyng cut wealth from thy inferiours by force, and vndermine thy equals by fraude? Doest thou not make the Court, not onely a couer to defend thy selfe from wzeng : but a colour also to commit iniurie . Art not thou one of those, that hauing gotten on the y^e scene the Cognisaunce of a Courtier, hauing shaken from thy skittes the regard of curtesie . I cannot but lament (I would I might remedie) the great abuses that raigne in the eyes of the Emperour . I feare me the Poet sayth too trulie . Exeat aula qui vult esse pius, virtus & summa potestas non coeunt . Is not pietie turned all to pollicie, sayth to soresight, rigour to iustice : doth not he best thriue that is most deserueth, and he rule all the Country that hath no conscience . Doth not the Emperours Court grow to this insolent blindness, that all that see not their follie, they account soles : all that speake against it, perise : laughing at the simplicitie of the one, and threating the boldnes of the other . Philautus, if thou wouldest with true consideration way, howe farre a Courtiers lyfe is from a sound beleefe, thou wouldest eyther frame thy selfe to a newe trade, or else amend thine old manners, yea, thou wouldest with Crates leaue all thy possessions, taking thy Bookes & trudge to Athens, and

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and with Anaxagoras, despise wealth, to attaine wisdom: if thou haddest as great respect to dye well, as thou hast care to liue wantonly, thou shouldest with Socrates seeke helpe thou mightest yeeld to death, rather then with Aristippus search how to prolong thy life.

Dost thou not knowe that where the tree falleth, there it lyeth: and euery ones deaths day, is his domies day: That the whole course of lyfe is but a meditation of death, a pilgrimage, a warfare. Hast thou not read, or dost thou not regard what is wrytten, that we shall all be cited befoze the Tribunall seate of God, to render a straight account of our stewardship: If then the reward be to be measured by the merits, what boote canst thou seeke for but eternall paine, which here liuest in continuall pleasure. So shouldest thou liue as thou mayst dye, and then shalt thou die to liue.

Wert thou as strong as Sampson, as wyse as Salomon, as holie as Dauid, as saythfull as Abraham, as zealous as Moses, as good as anie that euer lyued, yet shalt thou dye as they haue done, but not rise againe to lyfe with them, vnlesse thou liue as they did.

But thou wilt say, that no man ought to iudge thy conscience but thy selfe, seeing thou knowest it better then any. Philaenus, if thou search thy selfe and find not sinne, then is thy case almost curelesse. The Patient, if Physicians are to be credited, and common experience esteemed, is the nearest death when he thinketh himselfe past his disease, and the lesse græfe he feleth, the greater fits he endureth, the wound that is not searched because it a little smarteth, is fullest of dead flesh, and the sooner it skinneeth, the sozer it festereth.

It is sayde, that Thunder bruseth the tree, but breaketh not the Barke, and pearceth the blade, and neuer hurteth the Scabbard: euen so doth sinne wound the hart, but neuer hurt the eyes, and infect the soule, though outwardlie it nothing afflicte the bodie.

Descend therefore into thine owne conscience, confesse thy sinnes, reforme thy manners, contemne the world, embrace
Christ,

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Christ, leaue the Court, follow thy study, prefer holines before honour, honestie before promotion, Religion and brightness of life, before the ouer-lashing desires of the flesh: remember the Bee, which out of the driest and bitterest Time, sucketh moyst and sweet honney. And if thou canst, out of the Court, a place of more pomp then pietie, sucke out the true iuice of perfection, but if thou see in thy selfe a will rather to goe forward, if the glittering face of faire Ladies, or the glittering shew of lustie gallants, or courtly fare, or any delicate thing, seeme to entice thee to farther lewdnes, come from the Court to Athens, and so in shunning the causes of euill, thou shalt some escape the effect of thy mis-fortune, the more those things please thee, the more thou displeasest God, and the greater pride thou takest in sinne, the greater paine thou heapest to thy soule. Examine thine own conscience, and see whether thou hast done as is required: if thou haue, thank the Lord, and pray for increase of grace, if not, desire God to giue thee a willing mind to attaine faith and constancie to continue to the end.

Euphues to Eubulus.

I Salute thee in the Lord, &c. Although I was not so wittie to follow thy graue aduise when I first knew thee, yet doe I not lack grace to giue thee thanks since I tried thee. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to pietie, or as wise to comfort thee in thine age, as thou willing to instruct me in my youth, thou shouldest now with lesse grieve endure thy late losse, and with little care leade thy aged lyfe.

Thou weapest for the death of thy Daughter, and I laugh at the folly of the Father, for greater vanitie is there in the mind of the mourner, then bitterness in the death of the deceased. But she was amiable, but yet sinfull, but she was young and might haue liued, but she was mortall and must haue died. I but her youth made thee often merry, I but thine age should once make thee wise: I but her Greene yeares were vnsit for death.

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death, I but thy hoarie haire should despise life. Knowest thou not Eubules, that life is the gift of God, death the due of Nature, as wee receiue the one as a benefit, so must we abide the other of necessitie. Wise men haue founde that by learning, which olde men should know by experience, that in life there is nothing sweet, in death nothing sowre. The Philosophers accounted it the chiefest felicitie neuer to bee bozne: the second, soone to die. And what hath death in it so hard, that wee should take it so heauily? Is it strange to see that cut off, which by nature is made to be cut off? Or that melted, which is fitte to be melted? Or that burnt, which is apt to be burnt? Or man to passe that is bozne to perrish? But thou grauntest that shee should haue dyed, and yet art thou sorrowfull because shee is dead.

Is the death the better, if it be the longer? No truelie. For as neither hee that singeth most or prayeth longest, or ruleth the stearne oftenest, but hee that doth it best deserueth greatest prayse: so he, not that hath most yeres, but many vertues, nor he that hath grayest haire, but greatest goodnes, liueth longest. The chiefe beautie of life consisteth not in the numbering of many daies, but in the vsing of vertuous doings. Among Plants, those be best esteemed, that in shortest time bring forth much fruite. Wee not the fairest flowers gathered when they be freshest? The youngest Beastes killed for sacrifice, because they be finest? The measure of life is not length, but honestie, neither doe we enter into life, to the end wee shoulde set downe the day of our death, but thefore doe we liue, that we may obey him that made vs, and be willing to dye whensoever hee shall call vs.

But I will aske thee this question, whether thou waile the losse of thy Daughter for thine owne sake, or for hers, if for thine owne sake, because thou didst hope in thine age to recover comfort, then is thy loue to her but for thy commoditie, and therein thou art but an unkinde Father: if for hers, thou dost mistrust her saluation, and therein thou shewest thy vnconstant sayth. Thou shouldest not wepe that shee hath runne

Letters of Euphues.

fast; but that thou hast gone too slow, neither ought it to grieve thee that she is gone to her home with a few yeeres, but that thou art to goe with many.

But why goest thou about to use a long proecesse to a little purpose? As he bud is blasted as soone as the blowie Rose, the wind shaketh of the blossome as well as the fruite, Death neither spareth the golden locks nor the hoarie head.

I meane not to make a Treatise in the praise of death, but to note the necessitie: neither to write what loves they receive that die, but to shewe what paynes they endure that live. And thou which art even in the wane of thy life, whom Nature hath nourished so long, that now shee beginneth to nod, mayst well know what griefes, what labours, what paines are in age, and yet wouldest be either young to endure many, or elder to bide more. But thou thinkest it honourable to goe to the graue with a gray head; but I deeme it more glorious to be buried with an honest name. Age sayest thou, is the blessing of God, yet the messenger of death. Descend therefore into thine owne conscience, consider the goodnesse that cometh by the end, and the badnesse which was by the beginning. Take the death of thy Daughter patiently, and looke for thine owne speedily, so shalt thou performe both the office of an honest man, and the honour of an aged Father, and so farewell.

Euphues to Philautus touching the death of
Lucilla.

I Have received thy Letters, and thou hast deceived mine expectation, for thou seemest to take more thought for the losse of an harlot, then the life of an honest woman. Thou wistest that shee was shamefull in her trade, and shamelesse in her end. I beleene thee: it is no meruaile that she which living practised sinne, should dying be voyde of shame, neither coulde there be any great hope of repentance at the houre of death, where there was no regard of honest reputation in time of life.

Shee

Letters of Euphues.

Shee was stricken suddainlie, beeing troubled with no sickness. It may bee, for it is commonlie scene, that a sinfull life is rewarded with a suddaine death, and a sweet beginning, with a sower end.

Thou addest mozeouer, that shee beeing in great credite with the states, died in great beggery in the streets. Certes it is an old saying: That who so liueth in the Court, shall dye in the straw, shee hoped there by delights to gaine moneey, and by her deserts, purchased miserie, they that seeke to cline by priuie sinne, shall fall with open shame, and they that couet to swim in vice, shall sincke in vanities to their owne perills.

Thou sayest, that for beautie she was the Helen of Greece, and I will sweare, that for beautilines shee might be the monster of Italie. In my minde, greater is the shame to be accounted an horlot, then the prayse to bee esteemed amiable. But wherethou art in the Court, there is more regarde of beautie then of honestie, and more are they lamented that die viciously, then they loued that liue vertuously: for thou gauest as it were a sigh, which all thy companions in the Court seeme by thee to sound also, that Lucilla beeing one of so great perfection in all parts of her body, and so little pietie in the soule, shoulde be as it were snatched out of the lawes of so many young Gentlemen. Well Philautus, thou takest not so much care for the losse of her, as I grieue for thy lewdnesse: neyther canst thou sorowe more to see her dye suddainlie, then I to heare thee lye shamefully.

If thou meane to keepe mee as a frinde, shake off these vaine toys and dalliance with women, belenee mee Philautus, I speake it with salt teares trickling downe my cheekes, the life thou liuest in the Court, is no lesse abhorred then the wicked death of Lucilla detested, and more art thou scorned for thy folly, then shee hated for her filthinesse.

The euill end of Lucilla, shoulde mooue thee to beginne a newe life: I haue often warned thee to shun thy wonted trade, and if thou loue me as thou protestest in thy Letters, then leaue all thy vices, and shewe it in thy life. If thou meane not to

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amend thy manners, I desire thee to write no more to mee, for I will neither answer thee, nor read them. The Jewet is as soone broken with a wand as with the spur: a Gentleman as well allured with a word, as with a sword.

Thou concludest in the end that Luia is sick: truelie I am sorrie, for she is a mayden of no lesse comelines then modestie: and hard it is to iudge, whether shee deserves more prayse for her beantie with the amorous, or admiration for her henesky of the vertuous: if thou loue me, embrace her, for shee is able both to satisfie thine eye for choyce, and instruct thy hart with learning. Commend mee vnto her, and as I prayse her to thee, so will I pray for her to God, that either she may haue patience to endure her trouble, or deliuerance to escape her perrill.

Thou desirest mee to sende thee the Sermons which were preached of late in Athens, I haue fulfilled thy request: but I feare me thou wilt vse them as S. George doth his horse, who is euer on his backe, but neuer rideth: but if thou wert as willing to reade them, as I was to send them, or as ready to follow them, as desirous to haue them, it shall not repent thee of thy labour, nor mee of my cost. And thus farewell.

Euphues to Boronio to take his exile
patientlie.



If I were as wise to giue thee counsaile, as I am willing to doe thee good, or as able to set thee at libertie, as desirous to haue thee free, thou shouldest neither want good aduice to guide thee, nor sufficient helpe to restore thee. Thou takest it heauilie, that thou shouldest be accused without colour, and banished without cause: and I thinke thee happy to be so well ridde of the Court, and be so voyde of crime.

Thou sayest banishment is bitter to the free boine, and I deeme it the better, if thou be without blame. There be manie meates which are sower in the mouth, and sharp in the maw, but if thou mingle them with sweet sauces, they yelde both a pleasant

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pleasant taste, and wholesome nourishment. Diuerse colours offend the eyes, yet hauing Greene among them, whette the sight. I speake this to this end, that though thy exile seeme grieuous to thee, yet guiding thy selfe with the rules of Philosophy, it shall be moze tollerable: he that is cold, both not couer himselfe with care, but with clothes: he that is washed in the raine, dyeth himselfe by the fire, not by his fancie, and thou which art banished, oughtest not with teares to bewaile thy hap, but in wisdomne to heale thy hurt.

Nature hath giuen to man a Country, no moze then she hath house or lands, or liuings. Socrates would neither call himselfe an Athenian, neither a Grecian, but a Cittizen of the world. Plato would neuer account him banished, that had the Sunne, Ayre, Water, and Earth, that he had befoze, where he felt the Winters blast and the Summers blaze, where the same Sun and the same Moone shined: wherby he noted, that every place was a Country to a wise man, and al parts a Pallace to a quiet minde.

But thou art dyuen out of Naples, that is nothing. All the Athenians dwell not in Colliton, nor euerie Corinthian in Grecia, nor all the Lacedemonians in Pitania. How can any part of the world be distant farre from the other, when as the Mathematicians sette downe, that the earth is but a poynt being compared to the heauens?

Learne of the Bée, as well to gather Honny of the wade as the flower, and out of far Countries to liue, as well as in thine owne. Bée is to be laughed at, which thinketh that Moone better at Athens then at Corinth, or the Honnie of the Bée sweeter that is gathered in Hyblia, then that which is made in Mantua. When it was cast in Diogenes teeth, that the Sinoponetes, had banished him Pontus, yea (said he) I them of Diogenes. I may say to thee, as Straconicus saide to his guest, who demaunded what fault was punished with exile, and he answering, falsehood, why then said Straconicus dost not thou practise deceite, to the ende thou maist auoide the mischiefes that flowe in the Countrie.

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And surely, if conscience be the cause thou art banished the Court, I account thee wise in being so precise, that by the using of vertue thou maist be exiled the place of vice. Better it is for thee to live with honestie in the Countrie, then with honour in the Court, and greater will thy praise be in flying vanitie, then thy pleasure in following traines. Choose that place for thy Pallace which is most quiet, custome will make it thy Countrie, and an honest life will make it a pleasant living. Phillip falling in the dust, and seeing the figure of his shape perfect in the w: Good God said he, wee desire the whole earth, and see how little serueth:

Zeno hearing that his onely Barge wherein all his wealth was shipped, to haue perished, cryed out: Thou hast done wel Fortune to thrust me into my golowne againe to embrace Philosophy. Thou hast therfore in my mind great cause to reioyce, that God by punishment hath compelled thee to strictnesse of life, which by libertie might haue bene growen to lewdnesse. When thou hast not one place assigned thee therein to live, but one forbidden thee, which thou maist leaue, then thou being denied but one, that excepted, thou maist choose any. Moreover, this dispute with thy selfe, I beare no office, whereby I should either for feare please the Noble, or for gaine oppress the needie. I am no Arbitrer in doubtfull cases, whereby I should either peruert iustice, or incurre displeasure. I am free from the iniuries of the strong, and malice of the weake. I am out of the broyles of the seditious, and haue escaped the threats of the ambitious. But as he that hauing a faire Orchard, seeing one tree blasted, recounteth the discommoditie of that, and passeth ouer in silence the fruitfulnessse of the other. So he that is banished, doth alway lament the losse of his house, and the shame of his exile, not reioycing at the libertie, quietnesse, and pleasure that he enioyeth by that sweet punishment.

The Kings of Persia were deemed happy, in that they passed theyr Winter in Babylon in Media their Sommer, and the Spring in Sulis. And certainly thy exile in this may be as happy, as any King in Persia, for he may at his leasure beginne his

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owne pleasure, leade his Winter in Athens, his Sommer in Naples, his Spring in Argos. But if hee haue any businesse in hand, he may studie without trouble, sleepe without care, and wake at his will without contollement.

Aristotle must dine when it pleaseth Phillip, Diogenes when it lusteth Diogenes, the Courtier suppeth when the King is satisfied, but Botonio may now eate when Botonio is an hungred. But thou sayst that banishment is shamefull. No truely, no more then pouertie to the content, or gray haire to the aged. It is the cause that maketh thee shame, if thou wert banished vpon choller, greater is thy credite in sustaining wrong, then thine enemies in committing iniurie: and lesse shame is it to thee to be oppressed by might, then theirs that wrought it for malice: but thou fearest thou shalt not thriue in a strange Nation, certainly thou art more afraid then hurt.

The Pine tree groweth as soone in Pharao as in Ida, the Nightingale singeth as sweete in the Dezarts as in the woods of Creet. The wise man liueth as well in a farre Country, as in his owne home. It is not the nature of the place, but the disposition of the person that maketh the life pleasant. Seeing therefore Botonio, that all the Sea is apt for any fish, that it is a bad ground where no flower will grow, that to a wise man all Lands are as fertile as his owne inheritance, I desire thee to temper the sharpnesse of thy banishment with the sweetnesse of the cause, and to measure the cleerenesse of thine owne conscience with the spight of thine enemies quarrell, so shalt thou reuenge thy malice with patience, and endure thy banishment with pleasure.

Euphues

Letters of Euphues.

Euphues to a young Gentleman in Naples named Alcious, who leauing his studie, followed all lightnesse, and liued both shamefully and sinfully, to the griefe of his friends, and discredite of the Vniuersitie.

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IF I should talke in words of those things which I haue to conferre with thee in writings, certes thou wouldest blush for shame, and I weepe for sorrow: neither could my tongue vtter that with patience, which my hande can scarce write with modestie, neyther could thine eares heare that without glowing, which mine eyes can hardly view without griefe. Ah Alcious, I cannot tell whether I should lament in thee thy want of learning, or thy wanton liuing, in the one thou art inferiour to all men, in the other, superiour to all beasts. Insomuch as who seeth thy dull wit, and marketh thy froward will, may wel say that he neuer saw smack of learning in thy doings, nor sparke of Religion in thy life. Thou onely vauntest of thy Gentry, truely thou wast made a Gentleman befoze thou knewest what honestie meant, and no moze hast thou to boast of thy stock, then he that being left rich by his Father, dyeth a begger by his follie. Nobilitie began in thine Auncestours, and endeth in thee, and the Generositie that they gained by vertue, thou hast blotted with vice.

If thou claime Gentry by pedegree, practise gentlenesse by thine honestie, that as thou challengest to be noble by bloode, thou maist also proue noble by knowledge: otherwise shalt thou hang like a blast among thy faire blossoms, and like a staine in a peece of white Lawne. The Rose that is eaten with the canker is not gathered, because it groweth on that stalk that the sweet dooth, neither was Helen made a Starre because shee came of that Egge with Castor, nor thou a Gentleman in that thy Auncestours were of nobilitie.

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It is not the descent of birth, but the consent of conditions that maketh Gentlemen, neither great Manors, but good manners that expresse the true Image of dignitie. There is Copper coyn of the Stampe that gold is, yet is it not currant: there commeth poyson of the fish as well as good Dyle, yet is it not wholsome, and of man may procede an euill child, and yet no Gentleman. For as the Wine that runneth on the lees, is not therefore to be accounted neate, because it was drawne of the same peece: or as the water that springeth from the Fountains head, and floweth into the filthie channell, is not to be called cleere because it came of the same streame: so neyther is he that descendeth of noble parentage, if he differ from noble deeds, to be esteemed a Gentleman in that he issued from the loynes of a noble Sire, for that he obscureth the Parents he came of, and discrediteth his owne estate.

There is no Gentleman in Athens, but sorroweth to see thy behauiour so far to disagree from thy birth, for this say they all (which is the chæfeste note of a Gentleman) that thou shouldest as well desire honestie in thy life, as honour by thy linage: that the nature should not swarue from thy name, that as thou by dutie shouldest be regarded for thy progenie, so thou wouldest endeouour by deserts to be reuerenced for thy pietie.

The pure Cozall is chosen as well by his vertue, as his colour: a King is knowne better by his courage then his Crown: a right Gentleman is sooner seene by the tryall of his vertue, then blazing of his armes.

But I let passe thy birth, wishing thee rather with Vlisses to shew it in works, then with Ajax to boast of it with words: thy stock shall not be lesse, but thy modestie the greater. Thou livest in Athens, as the Waspe doth among Bees, rather to sting then to gather honney, and thou dealest with most of thy acquaintance as the dogge doth in the maunger, who neyther suffereth the Horse to eat hay, nor will himselfe. For thou being idle, wilt not permit any, (as far as in thee lyeth) to be well employed. Thou art an heire to faire lyeing, that is nothing, if thou be disherited of learning: for better were it to thee to

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inherit righteousnes then riches, and farre more sēemely were it for thee to haue thy Studie full of Bookes, then thy purse full of money. To get goods is the benefite of Fortune, to keepe them the gyft of wisdomē. As therefore thou art to possesse them by thy Fathers will, so art thou to increase them by thine owne witte.

But alas! why desirest thou to haue the reuenues of thy Parent, and nothing regardest to haue his vertnes? Seekest thou by succession to enioy thy Patrimonie, and by vice to obscure his pietie? Wilt thou haue the tytle of his honour, and no touch of his honestie? Ah Alcuius, remember that thou art not borne to liue after thine owne lust, but to learne to dye, whereby thou mayst liue after thy death. I haue often heard thy Father say, and that with a deepe sigh, the teares trickling downe his gray haire, that thy mother neuer longed more to haue thee borne when shee was in trauaile, then hee to haue thee dead to rid him of troubles. And not sildome hath thy Mother wished, that eyther her wombe had borne thy graue, or the ground hers. Yea, all thy friends with open mouth desire, that eyther God will send thee grace to amend thy life, or grieve to hasten thy death.

Thou wilt demaund of me in what thou doest offend, and I aske thee in what thou doest not sinne. Thou swearest thou art not couetous, but I say thou art prodigall, and as much sinneth he that lauieth without means, as hee that hoordeth without measure. But canst thou excuse thy selfe of vice, in that thou art not couetous? Certainly no more then the murderer would therefore be guiltlesse because he is no copner. But why goe I about to debate reason with thee, when thou hast no regard of honestie? Though I leaue here to perswade thee, yet will I not cease to pray for thee. In the meane season I desire thee, yea, and in Gods name I commaund thee, that if neither the care of thy Parents, whom thou shouldest comfort, nor the counsaile of thy friends, which thou oughtest to feare, nor the authoritie of the Magistrate which thou shouldest reuerence, can allure thee to grace: yet the law of thy Saniour, who hath redeemed thee, and the

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the punishment of the Almighty, who continually threatneth thee, should draw thee to amendment, otherwise as thou liuest now in sinne, so shalt thou die with shame, and remaine with Sathan. From whom he that hath made thee, keepe thee.

Liua from the Emperours Court, to Euphues
at Athens.



If sicknesse had not put me to silence, and the weakenesse of my bodie hindered the willingnesse of my minde, thou shouldest haue had a more speedie aunswere, and I no cause of excuse. I know it expedient to returne an aunswere, but not necessarie to write in post, for that in things of great importance, wee commonly looke before wee leape, and where the hart droupeth through faintnesse, the hand is enforced to shake through feeblenesse. Thou sayest thou vnderstandest holwe men liue in the Court, and of me thou desirest to know the estate of women: certes to dissemble with thee, were to deceiue my selfe, and to cloake the vanitie in Court, were to clog mine owne conscience with vices. The Emperesse keepeth her estate royall, and her Maidens wil not lose an inch of their honoz: she endeouoreth to set downe good lawes, and they to breake them: she warneth them of excesse, and they study to excede: she saith, that decent attire is good, though it be not costly, and they sweare vnllesse it be deere, it is not comly.

She is here accounted for a slut that commeth not in her silks, and she that hath not euery fashio hath no mans fauour. They that be most wanton are reputed most wise, and they that be the idlest liuers, are deemed the finest loners. There is great quarrelling for beauty, but no question of honestie: to conclude, both women and men haue fallen here in Court to such agreement, that they neuer iarre about matters of religion, because they neuer meane to reason of them, I haue wished oftentimes, rather in the Countrey to spinne, then in the Court to

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daunce, and truly a disaffe doth better become a Mayden, then a Lute, and sifter it is with the needle to practise howe to liue, then with the pen to learne how to loue.

The Emperesse giueth ensample of vertue, and the Ladies haue no leisure to follow her. I haue nothing else to write. Here is no good newes, as for bad I haue told sufficient: yet this I may adde, that some there be which for their vertue deserue praise, but they are onely commended for their beauty: for this think Courtiers, that to be honest is a certaine kind of Country modestie, but to be amiable, the Courtly curtesie.

I meane shortly to sue to the Emperesse to be dismissed of the Court, which if I obtaine, I shall think it a good reward for my seruice, to be so well rid from such securitie, for belæue me, there is scarce one in Court that either feareth God, or meaneth good. I thank thee for the Booke thou diddest send me, and as occasion shall serue, I will write to thee.

Philautus beginneth a little to listen to counsaile, I wish him well, and thee too, of whom to heare so much good, it doth not me a little good. Pray for me, as I doe for thee, and if opportunitie be offered, write to me.

Farewell.

Euphues to his friend Liuia.

Dear Liuia, I am as glad to heare of thy welfare, as forrowfull to vnderstand thy newes, and it doth me as much good that thou art recovered, as harme to thinke of those that are not to be recured. Thou hast satisfied my request, and answered my expectation. For I longed to know the manners of women, and looked to haue them wanton: I lyke thee well that thou wilt not conceale their vanities, but I loue thee the better that thou doest not follow them: to reprove sinne is the signe of true honour, to renounce it, the part of honestie. All good men will account thee wise for thy truth, and happie for thy tryall, for they say, to abstaine from pleasure is the cheafest pietie, and I thinke in Court to refraine from vice is no little vertue.

Strange

Letters of Euphues.

Strange it is, that the sound eye viewing of the soze should not be dimmed, that he that handleth Pitch should not be defiled, that they that continue the Court should not be infected. And yet it is no great maruaile, for by experience we see, that the Adamant cannot draw Iron, if the Diamond lie by it, nor vice allure the Courtier, if vertue be retained.

Thou praisest the Emperesse for instituting good lawes, and grauest to see them violated by the Ladies. I am sorry to think it should be so, and I sigh in that it cannot be otherwise. Where there is no heed taken of a commandement, there is small hope to be looked for of amendment. Where duty can haue no shew, honestie can beare no sway. They that cannot be enforced to obedience by authoritie, will neuer be won by fauour, for being without feare, they commonly are void of grace: and as far be they carelesse from honour, as they be from aile, and as ready to despise the good counsaile of their Pæres, as to contemne the good lawes of their Prince. But the breaking of lawes doth not accuse the Emperesse of vice, neither shall her making of them excuse the Ladies of vanities. The Emperesse is no more to be suspected of erring, then the Carpenter that buildeth the house be accused because thæues haue broken it, or the Pint Maister condemned for his coyne, because the Traytoz hath clipped it. Certainly God will both reward the godly zeale of the Prince, and reuenge the godlesse doings of the people. Moreover, thou saist, that in the Court all be sluts that swim not in silkes, and that the idlest liners are accounted the byanest louers, I cannot tell whether I should rather laugh at their folly, or lament their phrensie, neyther doe I know whether the sinne be greater in apparell which moueth to pride, or in affection which entiseth to pœuities, the one causeth them to forget themselves, the other to forgoe their senses, each doe deceiue their soule. They that thinke one cannot be cleanly without pride, will quicklie iudge none to be honest without pleasure, which is as hard to confesse, as to say, no meane to be without excesse: thou wishest to be in the Country with thy distaste, rather then to continue in the Court with thy delights. I cannot blame thee. For Greece

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is as much to be cōdemned for learning, as the Court for bzauerie, and heere maist thou liue with as good report for thine honesty, as they with renouine for their beauty. It is better to spin with Penelope all night, then to sing with Helen all day.

Vulwifry in the Country is as much praised, as honour in the Court. We think it as great mirth to sing Psalmes, as you melody to chaunt Sonnets, and we account them as wise that keepe their owne Lands with credite, as you those that get others livings by craft. Wherefore if thou wilt follow my aduice, and prosecute thine owne determination, thou shalt come out of a warme Swanne, into Gods blessing. Thou addest (I feare me also thou erreſt) that in the Court there be some of great vertue, wisdom, and sobrietie: if it be so, I like it, and in that thou sayest it is so, I beleue it. It may be, and no doubt it is in the Court, as in all Riuers, some fish, some frogs, and as in all Gardens some flowers, some weeds, and as in all trees, some blossoms, some blasts. Nylus breedeth the precious stone, and the poisoned Serpent. The Court may as well nourish vertuous Patrons as the lewd minion, Yet this maketh me muse, that they should rather be commended for their beauty, then for their vertue, which is an infallible argument, that the delights of the flesh are preferred before the holines of the spirit. Thou sayest thou wilt sue to leaue thy seruice, and I will pray for thy good successe: when thou art come into the Country, I would haue thee first learne to forget all these things which thou hast seene in the Court. I would Philautus were of thy mind to forsake his youthfull course: but I am glad thou writest that he beginneth to amend his conditions: he runneth far that neuer returneth, and he sinneth deadly that neuer repenteth. I would haue him end, as Lucilla began, without vice, and not begin as she ended, without honestie. I loue the man well, but yet I cannot bzoake his manners, yet I conceiue a good hope, that in his age he will be wise, for that in his youth I perceiued him witty. We hath promised to come to Athens, which if he doe, I will so handle the matter that either he shal abiure the Court for euer, or absent himselfe for a yeare. If I bring the one to passe,

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pasſe, he ſhall forgoe his olde courſe : if the other, forget his ill conditions. He that in Court will thine to reape wealth, and liue warie to get worſhip, muſt gaine by good conſcience, and elime by wiſdome, other wiſe his thriſt is but theft, where there is no regard of gathering, and his honour but ambition, where there is no care but for promotion. Philautus is too ſimple to vnderſtand the wiles in Court, and too young to vndermine a nie by craft, yet hath he ſhowne himſelfe as far from honeſtie, as he is from age, and as full of craft, as he is of courage. If it were for thy preferment and his amendment, I wiſh you were both married: but if he ſhould continue his folly, wherby thou ſhouldeſt fall from thy dutie, I rather wiſh you both buried. Salute him in my name, and haſten his iourney, but forget not thine owne. I haue occaſion to goe to Naples, that I may with moze ſpede arriue in England, where I haue heard of a woman that in all qualities excelleth any man. Which if it be ſo, I ſhall think my labour as well beſtowed, as Saba did hers when ſhe trauailed to ſee Salomon. At my going if thou be in Naples, I will viſit thee: at my returne, I will tell thee my iudgement. If Philautus come this Winter, he ſhall in this my pilgrimage be a partner. A pleaſant companion is a bait in a iourney. We ſhall there as I heare, ſee a Court both bzaue in ſhew, and better in ſubſtance, moze gallant Courtiers, moze godly conſciences, as faire Ladies, and fairer conditions. But I will not vaunt befoze the victoꝝy, noꝝ ſwear it is ſo, vntill I ſee it be ſo. Farewell, vnto whom aboue all I wiſh well.

I Haue finiſhed the firſt part of Euphues, whom nowe I left ready to croſſe the Seas to England: if the wind ſend him a ſhort cut, you ſhall in the ſecond part heare what newes hee bringeth: I hope to haue him returned within one Summer. In the meane ſeaſon I will ſtay for him in the Country, and as ſoone as he arriueth, you ſhall know of his coming.

FINIS.